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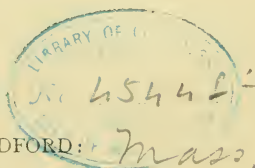
ELDER DANIEL HIX.

WITH THE

HISTORY OF THE FIRST CHRISTIAN
CHURCH IN DARTMOUTH, MASS.,
FOR ONE HUNDRED
YEARS.

Stephen
BY S. M. ANDREWS.

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PREFACE.

The following pages were written to supply a local want, and to preserve the records of the First Christian Church of Dartmouth in a permanent form. It is evident such a book will be useful not only to the church but to all desirous of reviewing the lessons of the past; and perhaps no apology is required, beyond regrets that the work has been done in such an imperfect manner. This, however, from a pressure of other duties, was unavoidable. The book lays no claim to literary excellence, and goes forth with the desire that it may be profitable, if not faultless as a scholarly production.

Some years ago the propriety of such a work was seen, but few materials could then be found. Recently the diary of Elder Daniel Hix, his list of baptisms, and the church records of the old Baptist organization, were obtained from Mrs. Rachel Davis of Westport, to whom the thanks of writer and readers are due.

I am under obligations to Gilbert Miller, clerk of the church, for information found in

the later portion of the work. Indebtedness is also thankfully acknowledged to General Ebenezer W. Peirce, Rev. O. A. Roberts, Rev. I. C. Goff, Rev. Moses How, Rev. B. S. Batchelor, Rev. George N. Kelton, Jesse W. Nichols, Thomas Cottle, Mrs. William Allen, Mrs. Judith Whithead and others, for particular incidents, correction of lists of church members, &c. Some of the church documents, and names in most cases, have been copied literally; family records have been consulted, and much pains taken to verify any partial or doubtful dates: it is likely, however, that among so many names some mistakes may be seen, which it is hoped will be pardoned. Contributions have also been levied upon the Memoirs of Elders Smith, Shaw, and Fernald, besides Backus's Church History, Bliss' History of Rehoboth, and Ricketson's History of New Bedford.

I also desire here to express thanks to Mr. B. F. H. Reed, for aid in revising the work, proof reading, &c., which has enabled me to fulfill my promise to subscribers; and if the book is in any degree helpful in promoting piety, the object in view will have been attained.

S. M. A.

NORTH DARTMOUTH, March 1, 1880.

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CHAPTER I.

ELDER DANIEL HIX; HIS FAMILY; BOYHOOD; EDUCATION; MILITARY SERVICE; MARRIAGE; RELIGIOUS EXPERIENCE; CALL TO THE MINISTRY; HIS CHARACTER AS A MAN AND A MINISTER.

DANIEL HIX was bōrn in Rehoboth, Mass., Nov. 30, 1755. The house where his father, Elder John Hix, then lived is still standing (Oct. 1879) perhaps three fourths of a mile southwest of the Oak Swamp meeting-house. Little is known of the early history of the Hix family beyond a tradition that two brothers came from England near the beginning of the eighteenth century. John Hix, father of Daniel, was born May 10, 1712 (O. S.); his wife, Hannah Galusha, was born April 25, 1713 (O. S.)

Bliss, in his history of Rehoboth, says that John Hix formed a Baptist church in that town and was ordained its first pastor, Nov. 10, 1762. In 1771 there was a revival in this church, and Elder Hix baptized forty persons. He was taken sick, but the revival continued under the

labors of Elhanan Winchester, who shortly after formed another church. The new church was divided the next year on doctrinal questions, and Jacob Hix, the oldest son of Elder John Hix, was ordained pastor of the part which retained the old Baptist principles, Jan. 20, 1773.

Jacob Hix was born Jan. 1, 1740, and seems to have been a truly pious and useful man. He preached in a church situated about one and a half miles southwest from the present Oak Swamp meeting-house, and three fourths of a mile from Stillman Baker's residence and the cemetery on the old Hix homestead. He owned a farm and part of a mill, which, with some help from the church, enabled him to live comfortably. He had no children, and died March 30, 1809, after an illness of only four days, aged sixty-nine years. His wife, Submit Hix, died May 25, 1809, aged seventy years.

The other children of Elder John Hix were: Sarah, born Oct. 17, 1735, who married Daniel Carpenter, and removed in early life, perhaps to New York state; Anna married Valentine Horton, and died in Rehoboth; Nathan was born Aug. 23, 1742, and died June 1, 1816. He was the father of Capt. Nathan Hix and grandfather of John Hix, now living in Rehoboth. John, another son, settled in Richmond, N. H., as ap-

pears from some nearly illegible writing in Daniel Hix's diary, dated Nov. 30, 1774. This was his nineteenth birthday, and he began a journey of four days to Richmond to see his brother John. Nothing more is known of this brother, unless the death of John Hix, Nov. 10, 1776, as recorded by Daniel, refers to him. Josiah, son of Elder John Hix, settled in Royalston, Mass. His son Josiah^v came to Dartmouth and married Serapta Phillips, and their children were Mary, Daniel, Jacob, Sarah, Nancy, Eliza, Amanda and Philip. Sarah and Philip are dead; Amanda removed years ago; Mary, with her husband William Allen, lives on the homestead of Elder Daniel Hix; Mrs. Eliza Briggs lives in Dartmouth; Daniel and Jacob Hix live in Westport.

From the rolls of the old military companies, it is certain other families of the same name lived in Rehoboth, but whether they were relatives of Elder John Hix is not known.

Elder John Hix continued preaching in Rehoboth until 1785, when his health failed, and he died March 17, 1799, aged eighty-seven, having outlived his wife eleven years. There is no doubt of his sterling qualities as a man and a minister. In 1780 his church comprised 106 members.

The family seems to have been characterized

by a rugged honesty common to the best families of that day ; and while the boys were early trained to out-door work, the girls knit, spun and wove most of the family clothing, besides doing other work belonging to the household. Elder Jacob Hix was a millwright, Daniel was a cooper, and all were hunters and farmers, and by all these occupations they gained their livelihood. Such surroundings could hardly help forming a character such as Daniel Hix afterwards possessed. With a sturdy frame and robust health, he early became a leader among his associates, and stories of his feats of mischief have been transmitted from one generation to another. So far as we can learn, his acts were inspired by a spirit of frolic rather than malice. There is nothing surprising in this. Strong animal life is ever associated with buoyant spirits, and the ablest minds have generally been found in connection with good health and robust bodies. The preacher Daniel Hix was the natural outgrowth of the boy who was able not only to lead his comrades into, but out of mischief successfully. On one occasion, after a more than usual roguish prank, he lay stretched out upon the meal chest, while his mother urged him to abandon his habits of folly, and appealed to his love for his father and brother Jacob, who

were much grieved by his conduct. "Well, mother," said he, "you know the shaking of the bag is the flour of the meal; I shall be a preacher by-and-by, and when I am I shall beat father and Jacob both."

A neighbor one Fall had loaded his cart with apples to draw away, when Daniel and his comrades, seeing a chance for some fun, backed the cart down a hill and tipped the whole load into the well. This was rather serious, and his father deemed it best to secure Daniel in his room at night. The opportunity for more mischief soon arrived, and with outside help from his companions, he passed out through the window, but was careful to return before morning. Another complaint was made to Elder Hix, but said the old man, "It could not be Daniel, for he was fastened securely in his room." At one time a minister came to visit Elder Hix, and as he shared Daniel's room the boy was supposed to be secure for that night at least. After his bed-fellow was asleep, Daniel crept out, and with his associates went to a store or public house and removed the sign-board, which they carried to the meeting-house and placed under the pulpit, which concealed it from view. This too was charged to Daniel, but the minister testify-

ing to his presence through the night saved him from punishment.

His opportunities for education were very limited. There is one record in his note-book relative to school. He writes: "School began July 12, 1773; the school ended Oct. 16, 1773. For boarding schoolmistress, £2 5 s." Elder George Kelton says, "Judging from my personal knowledge of the educational interests of the community fifty years later, his advantages must have been very limited, but in this he was the peer of his age and time." It is evident he improved all his privileges, for books still preserved show he could read, write and keep accounts years before he began to preach, and he seems to have been very exact in his records.

He was without doubt early taught the principles of piety, and afterwards wrote, "I was often convicted of my being a sinner by the Spirit of Christ," but the excitements of the revolutionary war were probably not favorable to early piety.

He was in his twentieth year, when he wrote, April 20, 1775: "An alarm came here in the morning to go to Boston. I set out with my sword by my side and my gun upon my back, until we met Col. Smith, who ordered us to go back and meet in the morning at Deacon Dan-

iel Bullock's, and we should have news if we were wanted; which we did. In the morning of April 21 we met and chose our officers. Chose John Kilton captain, Stephen Bullock lieutenant, and Samuel Goff ensign. Col. Smith came and said he had no news from Boston, and our captain ordered that we should be ready at a minute's warning, and dismissed the company for a week." This alarm was in accordance with the plans of the patriot officers; but being so far from Lexington, of course the British had retreated to Boston, and the Rehoboth men were not needed.

The continental army was made up at this time of volunteers, but the militia were enrolled and drilled, and sometimes were drafted to serve as coast guard. When on such duty, they were partly or wholly supplied with weapons, clothing, &c., by the government, and were under pay. During the years 1776-7 it became necessary to call out a portion of the militia as a coast guard; it appears also that the company to which Daniel Hix belonged became sadly disorganized. "The 4th company met at Deacon Daniel Bullock's on the 22d of March to choose officers, and after consulting a while, chose Nathaniel Pearce captain, Stephen Bullock lieutenant, Samuel Goff ensign. They all re-

refused to serve. Then chose James Horton ensign, and he refused. They then elected S. Bullock captain, James Horton lieutenant, and Israel Nichols ensign, and they accepted. The under officers were left to be chosen by the commissioned officers. The 4th company met again at Deacon Bullock's March 28, when the officers came to take proper measures to settle the company. It was put to vote whether the company would sign a covenant to obey them, and they could not get a vote; then the captain asked a dismissal of the soldiers, but they refused, and then he declared he would not serve them in that place. Col. Peck came there to list men, but none listed that day." "May 29th, 1776, this company met at Hezekiah Martin's and drew up before his door. Elder John Hix prayed with them; then they marched into a field; the roll was called, arms inspected, then exercised till they were ordered to fire; when eleven men left the company, and afterwards others as the officers showed no authority over them."

Sometime in the Winter of 1775-6 it is quite certain Daniel Hix was in government service, for "Lieutenant Bowen, Sergeant Cambell and Elisha Mason went to Roxbury for money for the soldiers." Once D. Hix went with Abiah

Jenkins and Wheaton Luther to Roxbury and Watertown. They arrived home Feb. 29th with the money, and stayed at Elder John Hix's that night. "March 2, paid Daniel Bullock and Richard Lee their money and took a receipt for the same."

"March the 5th, 1776, a part of a company listed under Peck;" who was probably the Capt. Peleg Peck under whom Daniel served in the fall of 1777 in Tiverton, R. I.

From the various records of farm work, &c., it is quite certain that Daniel Hix lived in Rehoboth during most of 1776. March 2, 1777, he was married to Mary Kelton, daughter of Capt. John Kelton, whose family is well known in Rehoboth. In Oct. 1777, he served 17 days more in the coast guard at Tiverton, R. I., in Capt. Ichabod Wade's company in Col. Williams's regiment.

With their various disadvantages, it cannot be doubted that these terms of service were beneficial in forming in young Hix the habits of order and promptness for which he was afterwards noted. It is said that in the course of his military service he sometimes preached for the amusement of his comrades, which folly caused him regret in later years.

As far as known, his religious experience

began Dec. 9, 1779. He came from work one night and found his wife had gone to meeting. While eating his supper his thoughts took a serious turn, and he resolved to go and return with her. At this meeting he decided to begin a Christian life. He writes afterwards, "My distress and trials cannot be written, nor my joys when delivered, Dec. 17, 1779." Baptized by Elder John Hix, the same month he joined his brother Jacob Hix's church. "The Lord only knows why this should be, but I believe he means it for good to Zion, and I immediately found the Lord never meant his children should hide their tallow under a bed or bushel, nor their talent in a napkin." This view was what might have been expected of such an earnest, energetic disposition. His mind was much exercised for souls out of Christ, and he says, "I conferred not with flesh and blood though my strength was small."

With a solemn sense of his responsibility, he yielded to the persuasion of friends, and preached his first sermon from Jeremiah, IV, 19, (which he says "was gloriously opened to my mind,") March 13, 1780.

The following part of a letter from Elder John Hix was probably sent to Daniel soon

after his ordination, which took place in July, 1780.

TO BROTHER DANIEL :

O brother Daniel, be humble; carry low sails. I tremble for you, ordained so soon after conversion. I trust I had been religious ten years, and preached four years but not ordained, being three or four years older. I preached for you a little that night, and pray you may take good advice; let your experienced father counsel you, and be humble and teachable. You are so newly come to the faith, I am afraid like Uzziah of old you may give wrong touches to the ark which is the cause of religion; be good and religious, brother Daniel.

Soon after ordination his way was opened to live in Dartmouth, at which time he writes: "My soul so loveth the Lord and the cause of my master, on the 5th of April, 1781, I left my honored father and loving mother, and all that was near and dear and delightful but Jesus and Christians' conversation, which is more than all earthly friends, and came to labor and improve my gifts in Dartmouth, with a branch of Elder Jacob Hix's church which lay nigh my heart and has for twelve months past, and at their repeated request. O Lord, bless my poor soul, and grant that my labors, private and public, may be blessed to the advantage of Zion and convincing to sinners of the error of their ways."

From the foregoing it is clear that Daniel Hix was perhaps strong willed and impetuous, but

with reflective faculties capable of correct judgment, even in youth; he was not guided so much by feeling as by reason, and he certainly possessed deeply settled convictions of truth, which he preached with a strong faith in their ultimate triumph. He had a well-balanced mind, which counted the cost of every enterprise, and when undertaken it was prosecuted with wisdom and zeal. These qualities are the elements of real greatness, and enabled him to impress society as few men of the present age have done. He was called eccentric; doubtless he was so in his modes of preaching, which grew out of a real wit natural to the man; but there was usually an object in view which was secured by these odd expressions. Besides being limited in general culture, he was in harmony with the age in using the most direct and striking language to convey his ideas.

He once held a meeting in the south part of Dartmouth. After meeting he said to a man present, "Some tears shed to-day." "They were not caused by your sermon," replied the man, probably afraid of a direct appeal. "No, I suppose not," said the Elder; "they were doubtless caused by your wicked actions."

On one occasion he met a man much intoxicated; he was passing by, when the man called

with drunken familiarity, "Why, Elder, don't you know me? You converted me twenty years ago." "Ah," said the Elder, "it looks like some of my work; I don't believe the Lord had much to do with it."

We copy the following from the Old and New, a paper published by Rev. O. A. Roberts on the seventieth anniversary of the organization of the North Christian Church in New Bedford, Mass., January 25th, 1877:

He [Elder Daniel Hix] preached not by constraint, but willingly; nor for filthy lucre, but of a ready mind. His sermons were long, often two or three hours; and although not carefully prepared, they were so remarkable for strength and originality of thought, so practical and full of the Holy Ghost, that his hearers never tired. He held a revered, beloved and sacred place in the hearts of multitudes in this region. He was often called away to officiate at ordinations, installations, and four-days meetings. At the close of one of these latter, held somewhere down on the Cape, where the brethren were rich in faith only, a brother arose, hat in hand, and said Elder Hix had been with them several days, they had enjoyed a precious season, and he would now proceed to take up a collection in his behalf. "Don't, brother, don't," said the good Elder; "you're welcome to my labors, and my heart's with you and I feel for you. When I came down here I had a little change in my pocket, and I've been thinking all the time how I could divide it round amongst you. If you won't say anything about it I won't,—but don't pass round the hat." Elder Hix often labored all night long at his trade while his faithful wife wove at her loom in order to meet their temporal

wants and give him time to attend to his ministerial duties by day.

We are indebted to the memory of Elder Moses How and the pen of Elder B. S. Batchelor for the following account of the first meeting of Elders Hix and John Leland:

These two eccentric men had never met each other, but had corresponded. Mrs. Hix was in the house alone, except a young girl who assisted her about her work, when a stranger came in, and after the usual salutations took a seat on the dye-tub in a chimney corner, and taking out his pipe commenced smoking. Mrs. Hix, not liking his ways, sent the girl into the field to call her husband. He came in immediately and looked at the stranger. "How d'ye do?" was the opening salutation, answered by "How d'ye do?" Elder Hix then took his pipe and began to smoke as he walked the floor. Soon the stranger called him by name. "You have the advantage of me," said Elder Hix; "you know my name, and I should like to know yours." "Why do you ask my name?" said the stranger, "seeing it is secret?" "I never heard of but one that had a secret name, and that was an angel, and I guess you are not an angel unless you are a fallen one," was the reply. After a pause, Elder Hix pushed his inquiry by asking, "Where are you from?" The answer was, "From the wilderness." "Where are you bound?" "For the land of Canaan." "It is doubtful if you ever get there." Another pause, and Elder Hix said, "I should like to know your name." "John, sir, John," was the reply. "John what?" "John Leland, sir." "Don't believe it," was the incredulous answer. "He that believeth not shall be damned." This parleying had now lasted half an hour; but when Elder Hix became sure that it was his hitherto unseen friend they embraced each other and wept like children, and spent the most of the night together in conversation.

The following illustrates his style in the pulpit. The Elder had great love for trapping foxes, and he turned his experience to account in this wise. When preaching his anniversary sermon after a forty years pastorate, he said: "I have preached here these forty years, and some of you are no better than you were when I began. You make me think of an old fox that I tried to catch. I baited the trap but the fox came and stole my bait. I set it again and baited it, and he came again and stole it. Then I turned the trap bottom up, and that night I caught him. Now some of you have been stealing my bait all these years. The Lord help me to turn the trap up-side down!"

That Elder Hix's love for fun did not pass away with youth is evident from the following anecdotes.

A Mr. John Andrews sometimes went hunting with him, and on one occasion the Elder, walking in front, grasped a bush, holding it until John was in the right position, when he let it go, switching him smartly in the face. Some emphatic remarks followed from the injured party, and Elder Hix replied, "Hush, hush, John; I held it as long as I could."

The same man was a good friend of Elder Hix, though not a church member. Once on

receiving his pay for mowing, he declined pay for one day's work, saying he would take that in preaching. "I don't know about that, John," said the Elder; "I shouldn't want to chase you through the woods bee hunting on Sunday to pay you in preaching."

Another characteristic of Elder Hix was a native shrewdness, manifest in conversing with an educated Calvinist clergyman, who questioned him as to the nature of evangelical repentance. "Define evangelical," said Daniel. "Why, that repentance which is unto salvation." "Ah," said Elder Hix, "that is what I preach, — repentance unto salvation."

A little girl in the same minister's society wished to be baptized. The preacher objected, saying she knew nothing about circumcision. "Ah," said Elder Daniel, "circumcision nor uncircumcision availeth anything, but a new creature."

He evidently felt but little respect for useless forms, but sought the life and power of experimental piety, which course kept him in advance of the people. In this work his native common-sense made him judicious in the choice of means, and he probably made as few mistakes as any preacher of his time. His success as pastor and evangelist was almost unrivaled; his

work extended nearly over and even beyond Bristol county, and he held the respect and love of thousands of people.

He seems to have been a spiritual man in the best sense of the word. Prayer was his delight, while he taught and believed the doctrine of trusting in God for blessings needed in daily life. On one occasion he made a preaching tour to Fall River, from there to Connecticut, where he preached once or more; then being furnished with a lunch of johnny-cake and cheese, he started to return home. On his way was a ferry, and he had but a ninepence in his pocket, not enough to carry him over. He stopped to let his horse feed, and ate his lunch, and then prayed most earnestly for direction, after which he remounted and rode on. He soon heard a traveller behind him, who rode up and told him he heard him preach the night before, and then saying his business required haste, he shook hands with Elder Hix, leaving in his hand several pieces of silver money, and rode on. This incident verified his faith, and he sometimes related it in later years.

Perhaps it was on this tour that he overtook the Dutchman driving to the meeting to be held that night. Elder Hix kept up with him, and after meeting, the Dutchman said to him, "I

thought you might be a surly old deacon, but did not think you were a preacher. I find you are a preacher and your preaching has a witness with it."

Elder Hix was strongly attached to his church and people. When asked once about going to Middleborough to live, he replied, "If I go there I shall have to remove my family there." "Of course we expect that," said the friend. "But," said the Elder, "it would be very difficult to remove the whole church of Dartmouth there with me."

As an instance of his strength and activity, he once saved a burning house while the men were away to town meeting, by walking on the roof, holding a line attached to the chimney, while women handed water to him through the scuttle.

The daring courage of the man was exemplified in his religious work. We have little idea of the virulence of different sects towards each other during the early part of the present century. Baptism, the doctrines of election and the trinity, claimed much attention, while the scholarship of the age was exhausted in proving the respective creeds. It required much wisdom with real courage, to carry out any plan of religious improvement; yet Elder Hix seems to

have pursued a course which secured the present welfare of the church and also laid the foundation for future successes.

His success was not accidental nor ephemeral, but obtained by forecast and industry. It could hardly be said that Elder Hix was a man of genius, unless a combination of common-sense faculties made him so; but for a large judgment in organizing and executing plans of religious improvement in his field of labor, he has rarely been equaled. He seems to have recognized the conditions of the best success, and after due thought pressed forward with energy in the path of duty. As a result, success came — a true and lasting success in developing the religious forces of his large society. He must have had enemies, and he speaks of deep trials, especially before the church was dropped from the Baptist denomination. He was doubtless slandered while pursuing a course that he felt was necessary to the welfare of the church, but we hear of no harsh expressions in return. He held his doctrines firmly, ever appealing to the scriptures as their support, and displayed more than ordinary ability in defending them from attack.

From 1801 to 1813 was a period of almost

continual revival, especially during the years 1805, 6, 7 and 8.

Jesse W. Nichols, the former clerk of the church, says of the change of the church: "While the old members were more or less opposed to any new doctrine, the infusion of new converts from the surrounding country, coming in by scores, carried all before them. The old members nearly all retained Calvinistic sentiments, but as the work was moving on in all directions, in New Bedford, Taunton, Free-town, Westport, Middleborough and Beech Woods, they could not stop it. This helped Elder Hix keep the church together; not one left the church. Some appeared dissatisfied for a while, but kept their places. People followed Elders Elias Smith and Daniel Hix as sheep do their shepherds, to the great displeasure of all Calvinists. Smith preached in a ropewalk to large congregations; think I have seen nearly one thousand people following him through the streets of New Bedford on Sundays, singing as they went. I have been with a dozen or more following Elder Hix to his meetings as far as Rehoboth, finding dinner prepared for us all on the way." This was in 1807.

Such a period of prosperity had its peculiar

dangers as well as blessings. We are told by an aged lady, Mrs. Adams, that sometime in 1811, Elder Hix being away from home, a preacher named Farnham began to hold meetings in the northeast part of the town; quite a revival followed, and certain peculiar notions were soon after taught and practised by some of the converts. The following statements of Rev. Asa Coan are confirmed by the aged sister just named. "Mr. Farnham taught the people that they were all in great danger of being lost on account of their pride and disobedience to the commands of the Savior. He told them the Master said distinctly that except they be converted and become as little children they could not enter the kingdom of heaven. He soon found followers. When they met for worship, they laughed, played and talked in a childish manner; they would climb trees and bark like dogs when out of the house. At their homes they would build stick houses, run under the bed or table when strangers came, and performed many other such pranks as might be expected of very silly and untaught children." On Elder Hix's return he was called on to decide the questions raised by this new doctrine. As might have been expected, he took a decided stand against it, which called

forth some very strong language from the new minister. Elder Hix's influence however was sufficient to end such nonsense in this section at least.

The following description of Elder Hix in the later years of his life is given by Elder George N. Kelton :

I had occasionally seen and heard him for years, but in memory he is photographed as I saw and heard him at a conference of ministers in Swanzev, Mass., September, 1830. The impressive services of the day were about to close. A feeling of deep interest pervaded the audience, when an aged man of medium height, compact, muscular build, broad chest and shoulders, short neck, brushy iron gray hair, heavy beetle brows, and broad, swarthy features, slowly arose in the pulpit, ejaculating, "When the lion roars, the weaker beasts tremble, eh? The lion of the tribe of Judah has roared to-day, and there is an awful trembling in the camp." In the man I saw a lion type, and in his words heard Judah's lion in princely right and dignity, Lord of lords and King of kings, earth's Savior, man's Redeemer, in this sacrificial humility, the Lamb of God that taketh away the sin of the world, and tremblingly rejoiced that I could call him mine.

* * * * *

I think it was the following September that I met Elder Hix at a conference near Newport, R. I. After most of the younger ministers had spoken of their labors and prospects, he arose and thanked God that he had lived to see that day — had lived to see so many young men able ministers of the New Testament — "and I suppose you want to hear from the old man." He then drew a word picture of an old ship long at sea, with barnacled hull, stranded shrouds, rent sails, and disabled spars, but with cargo safe; yes, said he, freighted with

grace and bound for glory, being towed into port by the grace of God. Meantime the waves of the Atlantic were distinctly heard breaking upon the beach. Then, comparing converts to a nest of young robins, he exhorted the brethren to feed and care for them if they would build up the church.

Soon after Elder Kelton began to preach, he called at Elder Hix's home. He says: "His wife, usually called Aunt Mary, gave me a very cordial welcome. She was proverbially social and companionable; and as the Elder was heard coming in, she remarked, 'Friend Hix is sometimes very taciturn, and you must not think it strange if he is not inclined to talk much.' Subsequently, when teaching in North Dartmouth, I occasionally passed a night with these old folks, and usually found them both communicative." It must have been in March, 1827, he called on them and was invited to stay all night. He says: "Seated before the old-time wood fire, Aunt Mary made inquiries about the families of their old friends and relatives in Rehoboth, and related many reminiscences of the past. Her sociality abating, at an early hour I arose and proposed to retire. The old Elder, who had been sitting in entire reticence, apparently more asleep than awake, now roused up, saying, 'Don't be in a hurry, George; don't be in a hurry—sit down. I

have been thinking. Fifty years ago to-night Mary and I were married. . . * * * *

Father and brother Jacob were Baptist ministers. Well, I was a wild youth, but by the grace of God I was converted and felt it my duty to preach. Brother Jacob had been here in Dartmouth and raised a church. Well, Mary and I came over here and settled, and here we are yet.' He then gave me an epitomized sketch of his life, with interesting anecdotes of Elder John Leland and other Baptist ministers with whom he was intimate, the wide extent of his field of ministerial work, and the passing of himself and churches of his charge from the Baptist to the Christian denomination. We retired at a late hour, but I would gladly have sat and listened until morning. Of incidents fresh in memory, one is indelible. Said he: 'In my younger days I used to travel considerably, and as we had no children Mary used to keep a horse and travel with me. Occasionally we used to visit churches, relatives and friends in Vermont. On one of these visits I was to preach in the Methodist church in the afternoon. In the forenoon the minister had preached about falling from grace. Poor stuff. Better preach about living by grace. Well, I commenced the meeting, and

was feeling pretty well, and the people soon began to respond, "Amen!" "Amen!" So I thought I would see what Daniel Hix could do. I stopped and clapped my hands and shouted, "Glory!" and such another shout you never heard. Mary got scared and went over into another pew with an old acquaintance. When I came down from the pulpit, they gathered round me, saying, "Elder Hix, you are full of the grace of God." "Oh," said I, "full of Daniel Hix." And if you think I ever got a chance to preach there again you are mistaken. That effort was Daniel Hix — poor stuff. I never dared impute it to the grace of God; and now, George, if you are going to preach, don't preach Kelton, — it will be poor stuff; don't do it.'"

Some years ago Elder I. C. Goff published the following in the Herald of Gospel Liberty:

Seventy years ago Father Hix was one of the most popular Baptist ministers in Massachusetts. The evidence, aside from the unanimous verdict of his cotemporaries, exists in the following facts. 1st. Large congregations, including many of his orthodox neighbors, everywhere waited upon his ministry. 2d. He collected in a rural and sparsely populated portion of Massachusetts, a church of more than five hundred members. 3d. His interposition for the settlement of difficulties in his own and neighboring churches, as also in neighborhood misunderstandings, generally was sought and satisfactory. 4th. When seven or eight years later he left the Baptists and united with

the Christians, his whole church accompanied him. My personal recollections of Father Hix extend back some fifty years ago. He had then submitted to the inquisitorial examination and been pronounced heterodox. This only increased his popularity. He preached constantly in Dartmouth, Swanzey, Rehoboth, Fall River, and New Bedford. * * * * * He may justly be ranked in point of usefulness with Smith, Jones, Plummer, Fernald, and How. * * * * *

It was not so much his opposition to the doctrines of the trinity or Calvinism that drove him from the Baptists, as his love of simple Christianity, *Christ and the Bible the only authority in the church, and Christian character, piety and holiness the only conditions of Christian and church fellowship*, which drew him to the Christians.

* * * * *

On his trial for heresy before the Warren Association,* the moderator as usual proceeded to question the supposed heretic.

Moderator. Elder Hix, do you believe in salvation by faith alone?

Hix. I believe James, II, 24: Ye see then how that by works a man is justified, and not by faith only.

M. Elder Hix, do you believe in the doctrines of foreordination and predestination?

H. I believe whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans, VIII, 29, 30.

M. Elder Hix, do you believe in the doctrine of the trinity?

H. I believe that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. I John, v, 7.

M. Elder Hix, do you believe in total depravity?

H. Twice dead, and plucked up by the roots. That is as near total depravity as anything I can think of. Jude, 12th verse.

* Probably the Groton Conference.

M. Elder Hix, we are not satisfied with your answers.

H. I did not expect the Bible would satisfy you.

Elder Hix was once called to baptize a Congregational deacon. The deacon's church, a brother deacon, and his family especially, were much opposed. But many people, and finally the wife and oldest son of the candidate, came to witness the ceremony. The son and mortified wife rode double into the water and about to where the husband and father was to be buried with Christ. The ceremony over, the Elder, leading the joyful believer to the shore, repeated the words:

“Shout, brethren, shout all around!
Satan's kingdom is coming down!”

The Pedobaptist deacon had quite trial enough before, but the poetry was more than he could stand. “Elder Hix,” said he impatiently, “I have always had charity for you, but it is all gone now.” The Elder readily replied, “It was not the right kind: charity never faileth.” The scene over, the rude son, in attempting to turn his horse with indecent haste, destroyed the balance of the mother, and she went backwards into the water. Hastening to her rescue, the Elder said, “Good woman, I thought you were opposed to going into the water; if I had known that you wanted to go into the water, I would have assisted you in a much more decent performance.”

When he became old, a successor in the pastorate was elected. Elder Hix was desired to preach at his installation. For a while he declined, but finally at the earnest solicitation of many he complied. He selected as his text, “Preach the word.” He said, “When I was young, old ministers said to me, ‘Daniel, you must be a great man.’ Well, I said, ‘How can I be a great man?’ They said, ‘You must read Calvin's Institutes and Hopkins's Divinity.’ ‘Well,’ said he, ‘I read them until I got *Calvinism all through my bones*, and I verily believe if I had not *taken a powerful dose of the grace of God it would have killed me.*’”

The last time I heard him preach was in Rehoboth in June, 1829. Hundreds listened with rapt attention to his words, and

often during a discourse of more than two hours, nearly the whole congregation wept aloud.

Elder Hix was evidently a man through life of much talent, genuine wit, and with a real devotion to duty, which with a larger culture would have distinguished him in any profession or country.

CHAPTER II.

RELIGIOUS MEETINGS IN DARTMOUTH; ORGANIZATION OF THE CHURCH; CALL OF ELDER HIX; LIST OF MEMBERS; ORDINATION; INSTALLATION; DISCIPLINE; SALARY; ELEMENTS OF SUCCESS; SUCCESS IN PREACHING; GROTON CONFERENCE; REVIVAL AT LONG PLAIN; GENERAL REFORMATION OF 1788.

The first part of March, 1780, Elder Jacob Hix held his first meetings in North Dartmouth,* and laid the foundation of the First Christian church. It is not known by whose invitation he came; but it is probable, like most settled pastors of that day, he extended his labors in any direction that promised success, thus originating many churches which now exercise much influence for good. His first meeting was held at Caleb Wilbour's house, about two miles north of Hixville, at present the home of Philip Macomber. The records state that "it was a powerful time, and a Pentecost shower fell on the assembly." In the evening he preached again at Richard Collins's, who lived some two miles eastward, in from the

* Appendix, Note A.

highway, one half mile west from Davis Collins's residence. This was the beginning of a reformation which extended in all directions, and resulted in the formation of the church the following May. It appears from a note in the records that Daniel Hix, then but a convert, and another, supposed to be Stephen Ingalls of Rehoboth, came with Elder Hix on this first visit. These brethren remained but a short time, for Elder Hix came again March 23, and baptized Jonathan Bullock. Saturday, March 25, ten more persons were baptized. Daniel Hix came with his brother again, and remained over the Sabbath and preached at Richard Collins's. After meeting in the day-time, the eleven who had been baptized, with their young preacher, "agreed to join together and watch over one another in the Lord."

It appears that the church in Rehoboth believed Bro. Daniel Hix had a call to preach; and as he had preached his first sermon on the 13th of March, this must have been his first effort to conduct meetings alone. But the people were satisfied, and the agreement of the eleven converts was in accordance with Elder Jacob Hix's advice. How long Brother Daniel, as he is called, remained here, is unknown, but the work went on and the number of converts

rapidly increased. Elder Hix was sent for often to baptize, and by the first of May the number became so great that "something more was necessary towards organization." All the converts agreed to join the church in Rehoboth, but the distance was so great they could not attend meetings there; therefore the church sent chosen brethren to consult with the believers here, and all agreed to organize a branch church under the care of Elder Jacob Hix, which should have the power to receive members, with the privileges of church organization. This was in fact the only safe course, as it is not to be supposed so many converts were yet prepared to act independently. Elder Jacob Hix as pastor, counseled this organization, which was effected May 21, 1780.

It was soon found, however, that Elder Hix could not meet with them as often as was desirable; and though Daniel came occasionally, a deeply felt want of pastoral care caused them to pray earnestly "for a shepherd to go in and out before them." The meetings were held in dwellings, and the time occupied in exhortation and prayer with singing, which seems to have been productive of good, for the revival went on. The church in Rehoboth sent a message of good will, and

expressed a belief that "Brother Daniel should be ordained as an assistant to his brother." This was cordially assented to, and July 12, 1780, was appointed as the day of ordination. The clergymen officiating were Elders Jacob Hix, and Elisha Carpenter of Cumberland, R. I. There is a tradition that Mrs. Jemima Andrews of Dartmouth was the third who laid hands upon Elder Hix's head in the act of consecration. We can imagine the journey to Rehoboth, and the joyful yet solemn services of ordination, with the greetings of fellow-disciples, to have been an era in the infant church.

During the Summer of 1780, "the work still continued." Prayer meetings were held, with occasional visits from Elder Daniel Hix, and the number of converts increased to sixty. The burden of prayer in the church still seemed to be "for a shepherd after God's own heart."

This Summer, the records say that "some talk was had of settling Elder Daniel as pastor; though his gifts were small, yet they were advantageous to us, and there seems to grow a union towards him." Nothing was done, however, until a church meeting was held at Stephen Andrews's house, Dec. 9, 1780. After much prayer for guidance, a letter requesting Elder Daniel Hix to come and take charge of the

church was written, and signed by the sixty-three members of the church.

The following named members appear to have been the signers of the call, as they comprised the whole church at that time. The two or three additional names perhaps were added before the church book was obtained.

John Andrews, dismissed 1781.

David Bullock, removed 1787.

Jonathan Bullock, dismissed Sept. 26, 1782.

Thomas Booth, removed Jan. 30, 1783.

Deacon Richard Collins, ordained Oct. 10, 1781.

Thomas Castle, removed 1782.

Benjamin Cornell, removed 1782.

Perry Davis, a preacher, removed to Cumberland, R. I.; died Dec. 3, 1787.

Edmund Davis, died Dec. 27, 1848.

Ichabod Davis, dismissed Sept. 20, 1784.

Deacon Abial Davis, died Sept. 28, 1840.

George Gelatte, admonished March 9, 1782.

Gideon Hathaway, dismissed April 6, 1782.

William Reed, dismissed for enlisting in the army, 1781.

Deacon Alexander Mason, dismissed.

Derius Thurber, removed Jan. 30, 1783.

Cromwell Thurber, removed Jan. 30, 1783.

James Young, clerk of the church, removed April, 1788.

Hannah Andrews.

Anna Andrews.

Jemima Andrews, died April 15, 1824.

Keziah Andrews.

Permelia Andrews.

Sarah Allen.

Amea Allen, dismissed May 4, 1782; restored 1784.

Mrs. David Bullock, removed 1787.
Abigail Butts.
Mary Babcock.
Submit Baker.
Sarah Booth, dismissed Sept. 25, 1782.
Susanna Brightman.
Sarah Brient.
Hannah Bennett.
Elizabeth Collins.
Rachel Collins.
Mary Collins.
Rhoda Collins.
Sarah Chace.
Lovice Davis, died Dec. 15, 1834.
Susanna Davis, died June 2, 1792.
Jemima Edwards, died May 21, 1781.
Elizabeth Edwards.
Abigail Earls, died Sept. 20, 1782.
Elizabeth Harrason, dismissed March, 1783.
Rhoda Hathaway, dismissed Sept. 9, 1782.
Patience Hathaway, admonished March 3, 1781.
Lillis Laton [perhaps Lawton.]
Elizabeth Latin [or Lawton.]
Hannah Latin.
Charity Mason.
Sarah Mingo.
Mary Potter, dismissed 1786.
Mercy Pearce.
Elizabeth Pendol.
Sibbil Pearce, died Jan. 27, 1786.
Sarah Phillips.
Hannah Phillips, dismissed March 9, 1782.
Rebecca Rights.
Anna Reed, set aside; restored 1788.
Mary Rider, dismissed April 6, 1782.
Deborah Seems.

Content Reed, dismissed.

Mary Reed, dismissed.

Susanna Samson, died Feb. 6, 1783.

Mary Winslow.

Content Winslow.

While waiting the result of their letter, the following articles for the future government of the church were drawn up and adopted at a church meeting held at Richard Collins's, January 20, 1781.

ARTICLE I.

A church meeting that is appointed or stated, has a right, when met together, to act on matters that arise in the church. If some members neglect the meeting, those who meet have a right to act as they think will be for the glory of God and the advantage of the church. Amen.

ARTICLE II.

No member to be received to the Lord's supper, nor as a member of the church, to the grief or burden of any that are wholesome members of the church; but if a person offers to join as a member, and the church receive him save one or two, and if they can produce no reason why they cannot, they shall attend a church meeting, and if the church finds them members have prejudice against the person that offers to join, the church has a right to be a judge and deal with the members for having had against them that offer to join the cause of God and the church of Christ. Amen.

ARTICLE III.

We do withdraw all fellowship from any brother that goes and joins in shedding of blood, or goes to war for the sake of

honors or money; but if the authorities oblige us to support the war, we grant liberty to our brethren if they can go, to go, or to answer the law as they think proper, judging for themselves as they can answer a clear conscience, as every one must answer for one at the last day. Amen.

ARTICLE IV.

We do not believe it right for one brother to judge over another brother's conscience; but freedom to be granted for each one to go as far as the Lord shows them by his Spirit their duty to do, and they are to judge none nor condemn none because they cannot see so far as they do; therefore we grant liberty for any brother or sister to join in worship of the Lord Jesus wherever they may find a number of Christ's disciples, and to act just as far with them as the Lord teaches them by his Spirit; if it is to commune with them, it be no offence to us. And our elder, when the Lord opens the way for one to take the charge of us, we give him liberty to administer the glorious ordinances of baptism, laying on of hands, or the Lord's supper, to any disciple or disciples of Christ wherever his Lord and Master sends him and opens the doors, and the same freedom and privileges as the other members, having worship and communion wherever he finds Christ's spirit in the children of men.

ARTICLE V.

If any brother or sister finds that they can be more benefited by joining any other church, they shall be dismissed, as we do not mean to make the church a prison; they shall have the same door to go out as they had to come in, as the Lord hath granted every person liberty.

ARTICLE VI.

As it is necessary that the church know each other's minds, how they stand towards the church, and how they fare, both in

spiritual and temporal things, to which church meetings are appointed for that purpose, and them members that neglect their duty, and the church receive no information from them in two church meetings, we think it proper to send their minds by some brethren to the church, how they fare in this troublesome world. Amen.

At the church meeting when the above articles were adopted, Jan. 20, 1781, three brethren were chosen to sign acts or letters in behalf of the church; James Young, Ichabod Davis, Perrey Davis. At this meeting Jonathan Collins joined the church. A letter from Elder Daniel Hix was also received at this time, in which "he gave them to understand that he would take his lot with them as soon as the way was open for him to live here as to temporal affairs." This, as might be supposed, caused great joy, and such arrangements were made that he was able to move April 5, 1781, into Dartmouth to a life-long pastorate.

At the March church meeting, the church agreed to prepare a book for the records of the church, and to call upon all the members to fulfil their obligations to God and each other.

At this meeting, the first case of discipline is recorded as follows: "Patience Hathaway was admonished by Elder Hix with other brethren in behalf of the church for these reasons. 1st, for saying she had more delight in the world's

company than in Christian company. I Tim. v, 6, 7. 2ndly, for declaring that she would draw as many of the church into sin as she could, which is contrary to the doctrine of Christ and the apostles. Matt. VI, 24; Heb. III, 13.

The first death in the church occurred soon after, that of Jemima Edwards, May 21, 1781.

The separate organization of the church was effected June 2, 1781. The church members met by appointment, and after Elder Jacob Hix had expressed his fellowship for them as a sister church, the church formally chose Elder Daniel Hix for its pastor, which position "he accepted until further light doth appear." He also joined the church with his wife about this time. "Brother Richard Collins was chosen first deacon at this meeting."

The next month, July 7, James Young was elected clerk, and several brethren chosen as a committee to act in behalf of the church.

The following is the confession of faith and covenant of the church, probably adopted June 2, 1781.

The Confession of Faith and Covenant of the Baptist Church of Christ in Dartmouth, under the pastoral care of Elder Daniel Hix, organized May 21, 1780,

ART. 1. We believe that there is but one only living and true God, who is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. Deut. VI, 4; John, IV, 24; Psalm CXLVII, 5; James, I, 17; Isaiah, XL, 28.

ART. 2. That there are three persons in the Godhead, who are but one God, the same in substance, equal in power and glory. I John, v, 7; Phil. II, 6.

ART. 3. That the holy scriptures of the Old and New Testaments are the words of God, which he hath given as our only perfect rule of faith and practice. II Tim. III, 15, 17.

ART. 4. That God, who is infinite in knowledge, and perfectly views all things from everlasting to everlasting, hath foreordained whatsoever comes to pass, either by his order or permission, shall work for the eternal glory of his great name. Acts, XV, 18; Rom. IX, 17, 23; Acts, II, 23; II Tim. III, 16.

ART. 5. In the beginning God created the heavens and earth, the sea and all that in them is; and he upholds, governs all things by the word of his power. Ex. XX, 11; Heb. I, 5; Dan. XI, 35.

ART. 6. That God made man in his own image in knowledge, righteousness and true holiness, and made with him a covenant of life, the conditions whereof were perfect obedience. Gen. II, 16, 17; Gal. II, 10.

ART. 7. Man, being left to himself, soon fell from that happy and glorious estate in which he was created, by eating the forbidden fruit, whereby he brought himself and his posterity into a state of death. Gen. III, 6; Rom. v, 12, 19.

ART. 8. Man being thus dead, his help and recovery is wholly in and from God. Heb. X, 9; Ephesians, II, 8, 6.

ART. 9. God the Father, of his mere good pleasure, from all eternity hath chosen a number of poor lost men in Christ Jesus, to eternal salvation. Rom. VIII, 29, 30; Ephesians, I, 4, 5.

ART. 10. Jesus Christ, the eternal Son of God, hath come into the world and taken on him human nature, and in that nature hath yielded a perfect obedience to the law that we have broken, and suffered death for our sins, and hath brought in a complete and everlasting righteousness, and risen and ascended to the right hand of God, and ever liveth to make intercession for us. Heb. X, 1-9; II, 4; VII, 25.

ART. 11. The Holy Ghost, and he only, can and doth make particular application of the redemption purchased by Christ to every elect soul. John, III, 5; XVI, 7, 15.

ART. 12. The Spirit of God applies this redemption by convincing us of our sinful, lost and miserable condition, and then to discovering the glorious Savior as he is offered to us in the gospel, in his suitableness and sufficiency, and enabling us to embrace him with our whole soul, whereby he is made unto us wisdom, righteousness and sanctification. John, XVI, 8, 12; I Cor. I, 30.

ART. 13. The life of religion consists in the knowledge of God and conformity to him in the inward man, which necessarily produceth an external conformity to his word, and brings us to live in obedience to his holy will in all our ways and in our several places and relations. John, XVII, 3; Matthew, XXIII, 26; Ephesians, II, 2.

ART. 14. True believers, being invited to Jesus Christ, by faith have communion with God and his Spirit; they are united to each other and communion one with another, whereby they are made partakers of each other's gifts and graces. I John, I, 3; Rom. I, 11; Phil. I, 7.

ART. 15. We believe that the first day of the week, commonly called the Lord's day, is the Christian sabbath. John, XX, 19, 26; Rev. I, 10; Heb. IV, 8, 9, 10.

ART. 16. That God hath appointed the ordinance of civil government, of defending of the poor as well as the rich in their

civil rights and privileges; and the civil magistrate's work is to banish moral evils, and to encourage moral virtue, without touching upon conscience or pretending to dictate and govern in the worship of the eternal God, which belongs to Jesus Christ the great Law-giver and Head of his church. Rom. XIII, 1-4; I Peter, II, 13, 15; I Tim, I, 8, 9, 10; Matt. XXIII, 8, 9, 10; Luke, XXII, 25, 26; Isa. XXXIII, 20, 22.

ART. 17. We believe there will be a general resurrection, both of the just and unjust, and that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ and will reward every man according to his works, when the wicked shall be sent into everlasting punishment, and the righteous be received into life eternal. John, V, 28, 29; Romans, II, 16; Matt. XVI, 27; XXV, 34, 41.

SECOND PART.

CONCERNING CHURCH AFFAIRS.

ART. 1. We believe that a visible church of Christ is a number of his saints and people by mutual acquaintance and communion voluntarily and understandingly covenanting and embodying together for the worship and service of God. I Peter, II, 5; I Cor. I, 2; Acts, II, 42, 47.

ART. 2. That baptism and the Lord's supper are ordinances of Christ, to be continued until his second coming, and that the former is requisite to the latter; that is to say, that those are to be admitted into the communion of the church, and to partake of all its ordinances, who upon profession of their faith have been baptized by immersion in the name of the Father and of the Son and of the Holy Ghost. Matt. XXVIII, 19, 20; I Cor. XI, 23, 26; Acts, II, 1, 4; IX, 18, 26; Rom. VI, 4; I John, III, 2, 3.

ART. 3. Since none but saints can rightly partake of these ordinances, therefore the door of the church should be carefully kept at all times against all such as cannot give a spiritual

evidence of their union to Christ by faith. I Cor. XI, 27, 29; Matt. VII, 6, 15, 20; Eze. XLIV, 7, 9; Isa. XXVI, 2.

ART. 4. A church thus gathered hath power to choose and ordain those officers that Christ hath appointed in his church, viz., bishops or elders, and deacons, and also to dispossess such officers as evidently appear to walk contrary to the gospel, disciplining their members therein; in some such cases it is convenient and profitable to request the advice of neighboring churches of Christ. Acts, I, 21-26; VI, 3; Num. III, 10; Acts, XV, 6.

ART. 5. A bishop or elder hath no more power to decide any case or controversy in the church than any private brother; yet they, having a superior gift for teaching and ruling, ought to exercise and improve the same for the benefit of the church, and the church ought to be subject to the gifts. Believing that the minister is from the Lord while he is rightly acting in his place, whose work is to lead in the acting of the church and to administer the sacraments, and devote himself to the work of teaching, warning, rebuking and exhorting the people publicly and from house to house. Matt. XX, 25, 28; I Peter, v, 3; Matt. XXVIII, 19; Acts, XX, 20; XXVIII, 31.

ART. 6. The deacon's office is to take care of the poor, and to have the oversight of the temporal affairs of the church, and to minister at the Lord's table. Acts, VI, 2; I Tim. III, 8, 15.

ART. 7. Every saint is commanded to be faithful to improve every gift and talent that is bestowed on him, in order to which there ought to be such gospel freedom that the church may know where every particular gift is, that it may be improved in its end even to the glory of God and good of his people, and the church ought to be subject to such improvement. Rom. XIII, 5-8; I Peter, IV, 10, 11.

COVENANT.

We do now, in the presence of the great all-seeing and most glorious God, and before angels and men, give up ourselves to

the Lord Jehovah, Father, Son and Holy Ghost, as our portion forever. We give up ourselves unto the Lord Jesus Christ and adhere to him as the head of his people in the covenant of grace, and rely on him as our Prophet, Priest and King, to bring us to eternal blessedness; and acknowledge our everlasting and indispensable obligation to glorify him by living a holy, righteous and godly life in this present world in our several places and relations; and we do engage, *by the assistance of the Divine Spirit, to improve all* our time and strength, talents and advantages, for his glory and the good of our fellow-men, promising by divine help to walk in our houses with a perfect heart, and to train up those under our care in the ways of God; and we give up ourselves to one another in covenant, promising to act towards each other as brethren in Christ, watching over one another in the love of God, and to watch not only against them that are reckoned more grosser evils, but also against all foolish talking and jesting which generates strife, disregarding promises and not fulfilling of engagements, tattling and backbiting, spending time idly at taverns or elsewhere, and vain and unnecessary worldly conversation on Lord's days, and whatsoever else that is contrary to sound doctrine to the gospel of Christ, promising to hold communion together in the ordinances and discipline of his church, according as we are or shall be guided by the Spirit of God in his word, expecting that he will yet further and gloriously open his word and the mysteries of his kingdom, flying to the blood of the everlasting covenant for the pardon of our many errors, praying that the Lord would prepare and strengthen us for every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

(Copied by James Young, November ye 16, 1787.)

Thus a church was organized, which for successful work and influence during the next fifty years, has been seldom equaled. Arrange-

ments were soon after made for a public installation, which took place October 10, 1781. A council composed of Elder Jacob Hix of Rehoboth, Elder Sheldon from ———, and Elder Enoch Goff from Dighton, with lay delegates from each church, assembled. "Elders Hix and Sheldon, with their brethren, expressed full fellowship for the sister church. Elder Goff could not grant liberty of conscience as explained in the fourth article of the church by-laws, but otherwise joined and fellowshipped them." Elder Goff preached an able sermon from Acts, XX, 28; and Elder Jacob Hix gave the charge of the church to his brother in a solemn and impressive manner.

Brother Richard Collins was ordained at this time the first deacon of the church.

The course of Elder Goff and his brethren makes it evident that the Dartmouth church occupied a somewhat different position from many other Calvinist churches, which ultimately prepared the way for its secession from the Baptist denomination. It is well known that many of the early settlers of Dartmouth were Friends; and that their views of spiritual guidance were represented in this fourth article, is beyond a question. The ideas of religious liberality seem in advance of the age, and to this

spirit of progress we attribute much of their subsequent prosperity.

The social condition of the country at this time was not encouraging. The revolutionary war was still in progress; one hundred dollars in specie were equal to four thousand dollars in continental currency; which, with hardships and general poverty, must have been very depressing. It seems strange to people living here to-day, that a church could have been formed under such circumstances. Yet there were elements of strength here; the people were hardy, persevering, and determined, in whatever they undertook; whether they made shingles or preached the gospel, it was done with energy. Their emotions were strong, if reason was uncultivated; and settled religious conviction often gave depth and stability of character, where school advantages were wanting.

In the Summer of 1780, Elder Daniel Hix baptized, on his visits to Dartmouth, Ira Phillips, who afterwards became a preacher; Mary Gillat; Elizabeth Chase; a person named Carpenter; Mary Booth; Sarah Handy; Darkis Wampom; Church Winslow; Jonathan Latin (or Lawton); and Sally Reed. On his twenty-fifth birthday, Nov. 30, 1780, he baptized Luce

Durfee; Jan. 12, 1781, he baptized Polly Read; March 29, two colored persons, names unknown, went forward. The first candidates after he moved here were Jeams Gifford, May 6, 1781, who was afterwards deacon of the church; and Desiar Mitchel. These were the last baptized until August, 1784.

No stated salary seems to have been agreed on, but some accounts were kept in Elder Hix's handwriting. The people moved his goods from the Ferry, and hired a house with some improvements for one year, for which they paid £7 10 s. They also paid for ferriage, 9 s. The Spring he moved, the church paid for hay to keep his cow and sheep, £1 10 s. In October, 1781, he went a journey to Richmond (probably N. H.,) which expense was met by a contribution of 15 shillings. The first year, Deacon Collins kept eight sheep for him; he also gave him a likely shote, and let him have his oxen several days to plow and draw firewood. In the Fall after he moved, Elder Hix writes, "George Gelatte, with his brother John, gave me a quarter of beef, 100 lbs., and the first Winter they kept a cow for me half the Winter." Bro. William Right kept his cow the rest of that Winter. This year Elder Hix preached ninety-nine sermons; the second year, one hundred and fifty.

As far as known, his salary for 1782 was as follows: "In the Spring Deacon Collins sent a boy and oxen to plow one day;" in September three days more; in December, oxen, cart and boy one day, drawing wood, and gave him 70 lbs. beef. William Right gave one day's work making shingles, one day chopping wood, and one day mowing. John Rogers chopped wood for him one day, and gave him one bushel of rye. Bro. Alexander Mason brought a load of corn for him from the Ferry this year. Abraham Ashley also gave him one and a half bushels of rye. Mr. Benjamin Winslow kept his horse for him during the Winter of 1782. This year he received from Stephen Andrews, who afterwards became a church member, "five days' work drawing logs with oxen and plowing, and a gammon of pork." Bro. John Andrews gave him half a sheep, a gammon of beef, and made a pair of shoes for him. Some time this year "Lydia Chace, Mercy Perce, Phebe Fisher, Molly Winslow and Rhoda Collins gave one day's work each, breaking wool, also some days' washing when Mrs. Hix was poorly." "Also," he says, "other sisters showed a willing mind from time to time in small things to help us in this troublesome world." This shows conclusively that his principal reliance was on the

cultivation of his own fields or making woodenware.

For the year 1783-4, the following items are recorded. "Deacon Collins again sent a boy and team to plow two and one half days, and gave him a small shote; in September and November two or three days more plowing, with a number of small articles from his wife, which was a help to support the gospel; in September, 1784, one half-bushel of corn, and team to plow an acre."

In 1784, Gideon Rogers gave him four days' work. In the Fall of 1784 Bro. William Right lent him a beast to ride on to Cumberland, and worked for him one day. John Rogers went with him to Rehoboth after corn three days, and worked one day beside. Bro. Jeams Gifford gave one day's work in 1783, and soon after 8 lbs. of sugar; in November, 1784, he gave him a pair of shoes for Mrs. Hix. Bro. David Bullock gave one day's mowing and a bushel of potatoes. In March, 1783, Bro. Abiel Davis worked with team two days. Bro. Alexander Mason in 1783 drew several loads of wood for him, and gave him a number of small articles; in May, 1784, he gave his pastor the following,—“several hundred of hay, half a bushel of potatoes, half a pound of tea, a bottle of rum, with other

things that helped him"; in September "he plowed one' and one half days and drew in the corn, and in November he worked with his team drawing stones three or four days more." He also gave his minister cloth for a pair of breeches and coat, worth 16 s. 3 d. In the years 1783-4, Abraham Ashley "contributed meat from time to time, one half-bushel potatoes, one bushel of corn, four lbs. sugar, some tea, one lb. coffee, some fish, besides other necessities of great service." John Gillat worked two days in 1783, went to Rehoboth with him after a cow, and in 1784 gave him enough logs to make a thousand feet of boards. In March, 1783, Edmund Davis worked one day, and Bro. John Harrason made him two pairs of shoes. It was probably this year that he says, "Sister Mary Babcock made me a cotton shirt, also a number of small articles, which manifested a willing mind." "Also a number of sisters gave me three cotton shirts, and Betsa Latin gave me one jacket." This closes the record for 1784.

Without doubt the same custom was continued from year to year; the men who chose worked on his farm, and with the various articles contributed, and much personal labor, he was not only able to preach, but gradually acquire

property. It is surprising that he could do this, but the plain, inexpensive habits of that day, with the gradual rise of real estate and the sale of lumber, enabled many of the people to do the same.

The reason of his success in the ministry appears plain, when we consider all the circumstances around him. Though not educated in a scholarly sense, he was truly educated for his place and the people. His strong common-sense enabled him to grasp intuitively the principles underlying human nature and apply them in practical life. He was perhaps not broad in his ideas, but he was thorough, and his papers give the idea of exactness, with at least a cultivation in advance of his people. Few in that day had even the advantages of a common-school education; he certainly had its equivalent, for agreements and wills are preserved in his own handwriting, which show that he was sometimes employed in draughting such papers. He was intense, direct and positive in his convictions. His knowledge of the Bible was great; and if ignorant of the science of logic, his arguments were adapted to his hearers, and convincing. His personality too had something to do with his success; what he said he believed, and his people knew it; he feared

no danger, and there was a power in his strong voice which was not often resisted; he was of the people and they knew he was in sympathy with them, and that sympathy, with a dry humor, doubtless helped his popularity.

The first year of his pastorate, he lived in a house which stood a short distance west from Jason Phillips's. The next year, he removed to Wright Lyne's farm, better known as the John Millard place. He seems to have bought or hired one half the farm and house, in company with Stephen Andrews, and lived here eight years in one part of the house, while Stephen and his wife Jemima occupied the other. One incident during this time is worth recording. A girl came to Jemima to borrow some corn meal, but she, being somewhat quick-tempered, refused in a fretful way to let her have any, and the girl went away. In a moment, conscience-smitten, she prayed for forgiveness, and calling the girl back, gave her what she wanted. Aunt Mary Hix saw the affair, and asked Jemima why she changed her mind. Her reply was, "I had to do it to crucify natur."

While he resided here, Elder Hix saw some trials in the church, and also a revival. The church meeting of Oct. 5, 1782, elected James Gifford deacon in place of Abiel Davis, which

he accepted the following month, and in February, 1783, Brother Alexander Mason was unanimously chosen to act as deacon.

The second death in the church was Abigail Erls, Sept. 20, 1782; and the third was Susanna Samson, the next February.

The year 1783 brought some trials in connection with James Gifford's election as deacon, which he ended by resigning, July 3, 1784, leaving Dea. Collins with only Dea. Mason to assist him.

The religious interest began to increase about this time, and Hannah Raymond was baptized in August. The church meeting of this month is referred to as one remarkable for spirituality and power. This Fall Ruth Mitchel and Lydia Chase the aged were baptized, and Jan. 3, 1785, Peleg Babcock and Chloe Hathaway. This was the beginning of a glorious reformation. In January, 1785, Bro. Rufus Blossom came from Elder Jacob Hix's church, and was received as a member here, and a Widow Seems, who had been baptized some time before, also joined the church. At this meeting "Content Reed was dismissed for idle talk, foolish jesting, neglecting religious duties, and joining friendship with the world."

At the February church meeting, Bro. Perrey Davis, who had been licensed to preach, was recommended as pastor to the church at Cumberland, R. I., the letter closing as follows: "And now, brethren, if you are fully persuaded that 'tis God's holy will to have him come and improve amongst you, we can fellowship you, but if not, touch not our beloved brother." The confidence expressed in Bro. Davis seems to have been fully merited. He removed to Cumberland, where he labored very acceptably until just before his death from consumption, Dec. 3, 1787, at the age of twenty-seven years, leaving the brightest evidences of a future immortality.

The year 1785 was an eventful one to the church. In March, finding no dwelling-house was large enough to hold the people, the first meeting-house was begun, and was finished the first of June; the work was accompanied with much revival interest, and the house was filled during the Summer months with attentive congregations. This house was built on the site now occupied by the church, and was a plain building, furnished with seats instead of pews, and warmed by a charcoal fire kindled on a hearth in the centre of the room.

The persons baptized in 1785 were as follows: Feb. 28, Stoughton Booth, Keziah Mason, Patience Mosher; May 3, Elizabeth Strange, Anna Wording; in June, Mary Soule, Sarah Strange and Elizabeth Bennett; in August, Eunice Tabor, Mary Cooke, Submit Booth and Abigail Bennett; also later in the month, Sarah Rider with Charita Mosher; Sept. 3, James Woodmansea, Rhoda Woodmansea; Sept. 10, Stephen Devoll; on the 25th, William Collins.

The first part of October, 1785, Elder Hix went a journey to Grafton, N. H., probably on a visiting and preaching tour. He came home on the 29th, having travelled 450 miles and preached seventeen times. He also baptized, perhaps in Grafton, William Bowen, Josiah Bowen, and James Wheeler.

In November, Phebe Howland, Lidey Woodmansea and Tucker Tabor were baptized. Bro. Tabor afterwards became a preacher, and held meetings in his neighborhood (Long Plain,) with unusual success. Dec. 6, Bro. Alexander Mason was ordained deacon. One more, Grace Coombs, was baptized in December, which closes the record of baptisms for the year.

In July of this year, Simeon Clark was received as a member from Elder Simmons's church in Freetown.

The year 1786 was ushered in with one baptism, that of Jireh Bennett, while the meetings continued very spiritual. Four others were baptized this year, Roby Ward, Isaiah Peckham, Jemima Howlan, and Patience Howlon; and the deaths included Sibbil Pearce Bullock and Elizabeth Strange.

This year was memorable also for the first general meeting or association. The record is as follows:

Elder Silas Burrus of Groton, Elder Philip Jenkins of South Kingstown, passing amongst us on a journey, and informing us of a general meeting appointed for further acquaintance and if the Lord would that they might become one, they gave us notice of the meeting and a request to attend, which we take into consideration, and agree to attend, and made choice of our beloved Elder to attend the meeting at Groton, June 20, 1786.

Our beloved Elder attended the general meeting the 20th and 21st days of June, 1786, was blessed with an agreeable visit, found an agreement with several churches, and opened fellowship with them, viz., Elder Jason Lee of Lyme, Elder Zadock Darrow of New London, Elder Silas Burrus of Groton, Elder Isaac Wilcox of Westerly, Elder Philip Jenkins of North Kingstown, Elder William Northup, South Kingstown, with ours under the care of Elder Daniel Hix.

After the business was done, Elder Hix preached from Song of Solomon, I, 8; and Elder Northup from Eph. II, 19, 20. The conference closed with a prayer meeting and

communion. Another meeting was appointed at Westerly, the third sabbath in June, 1787.

In September, 1786, Elder Hix and Bro. Edmund Davis were sent by the church to Grafton to assist in ordaining a preacher and deacons. They went to Cumberland and visited Bro. Perrey Davis, and meeting Elder Jacob Hix, proceeded to Grafton, where they found the brethren in union and love. The council, composed of delegates from Dartmouth, Rehoboth and Canaan, convened Sept. 27, and agreed to ordain Bro. Williams as Elder and Elkanah Phillips as Deacon. Elder Jacob Hix preached, also Elder Daniel, from the text, "Preach the word," and the brethren exhorted. It is spoken of as a spiritual season. The next day, 28th, Elder Hix set out for Richmond, where he arrived the 30th, attended meeting there on Sunday, and on Monday started for home, where he arrived on Thursday.

Another member of the church, Grace Coombs, died about this time in full assurance of faith.

In the beginning of 1787, a revival began in the place called Long Plain, as nearly as can be ascertained under the labors of Tucker Tabor, who lived there. Near this time Lucy Babcock was baptized; and in February, John Summer-

ton and Peace Hammon. These probably lived in or near Dartmouth, and we know that Ruth Kimpton, who was baptized March 12, lived in New Bedford.

This year Elder Daniel Hix extended his work, and he afterwards formed branch churches of members who lived too far away to attend the meetings in Dartmouth. They were considered however as members of his church, and he visited them often to baptize and hold communion services. It is difficult to tell sometimes where his members lived, for his work and influence extended far and wide.

March 18, Preserved Merihew, Anna Merihew and Rebecca Summerton were baptized; March 20, Thomas Tabor, Mary Easterbrooks, Abigail Rightington; April 3, Comfort Tabor, Patience Rightington, Phebe Caine; April 16, Mary Sands, Phebe Blackamore, Experience Fuller; April 27, 1787, John Blackamore, Ruth Caine. May 29th, 1787, the following named persons were baptized: Robert Brownin, Sarah Tabor the aged, Lucy Spooner, Hope Hamilton, and Deborah Weston.

April 27th, 1787, the branch church at Long Plain was formed by Elder Hix, with seventeen members. Elder Jacob Hix visited the place, and preached at Brother Summerton's May

29th. The first Sunday in July, Elder Daniel Hix baptized at Long Plain, Luis Gifford, Jenne Weston, Sarah Blackemore, Desire Soge, Rhoda Rouse, Remember Gifford, Weltha Tabor, Lydia Merihew. He says: "A powerful time. Blessed be the good God for continuing his work." He probably came home soon, and baptized Parnal Russell July 15; July 28, Sarah Maffet was baptized; the next month the 26th, he baptized at Long Plain, Simeon Fuller, Mary Greay, Lydia Tabor, Jediah Tabor, Eleanor Gifford, Mary Keene, and Sarah Soge. Sept. 16, he writes, "Thanks to God for the outpouring of his spirit." He baptized this same day Ruby Phillips and Mercy Ashley. "This was a very powerful day." On Sept. 30, Rebecca Gifford was baptized.

Some time after the general meeting (Groton Conference) he writes: "We, Elder Hix and Deacon Mason, attended our general meeting; Elder J. Hix joined and had a comfortable time; about two hundred members joined the several churches in union the year past; appointed the next yearly meeting at Elder Northup's church."

Oct. 3, Priscilla Joinson, Melinthe Joinson and Permelia Durfee went forward in baptism, and the 11th Rebecca Southard. About this

time Elder Hix made a tour through the country ; having arranged to meet with the branch church on the last Saturday of each month, he went through Freetown, where he baptized, Oct. 30, Israel Burton, Mercy Stanton, and Huldy Stanton. It is not probable his tour was a long one, as the next record is the baptism of Samuel Shearman, and soon after Betsa Sears and Mary Samson. Nov. 25, Judah Browning. Dec. 9, Zilva Davis was baptized.

In March, 1788, Elder Hix attended a meeting at Mr. Rounseville's, probably in Freetown, which he says "was a powerful day; great apparent conviction; O Lord, I thank thy name." At this time he baptized John Lawrence, Ichabod Johnson, Hulda Reynolds, Hannah Braley, Hannah Norton, and Polly Pitts; April 1, Mary Bly. At a meeting at Mr. Summerton's, John Gray and Ebenezer Keene were baptized, April 9. The next day, 10th, Elder Hix had a meeting at Deacon Rounseville's,* and baptized William Rounseville, Moses Norton, Dorothea Howlon, and Freelove Norton.

The Summer and Fall of 1788 were a busy time for Elder Hix, as he was continually

* William Rounseville, born 1769, became an ordained minister and a remarkably eloquent speaker, and he represented the town of Freetown in the General Court for ten years. He died Nov. 13, 1816.

traveling through Freetown, Long Plain, New Bedford and Dartmouth, preaching and baptizing in each place. The following named persons were baptized: in New Bedford, April 19, Amos Bennett, Rube Hammett; April 22, in Middleborough, Elizabeth Bly, Olive Hinds, Lydia Hardin. April 23d, in Freetown, he writes, "This neighborhood is greatly shaken by the mighty power of God." The converts here were Abraham Ashley, Roger Haskell, Isaac Haskell, Noah Crapo, William Ashley, Tabor Ashley, Joseph Braley, Consider Crapo, Jr., Waty Crapo, Mary Ashley, Cynthy Crapo. He also baptized in Freetown, May 8, Benjamin Braley, Richard Crapo, Azubah Crapo, Elizabeth Haskell; May 15, Sarah Davis; May 19, in Rochester, George Braley and Sarah Hadway; May 21, in Middleborough, Thankful Macomber, Anna Ashley, Betsa Luis; May 28, Olive Davis, Rachel Booth; June 5, at Middleborough again, John Hinds was baptized; in Freetown, June 10, Hope Capron, Peace Borden, Isaac Boomer. In Freetown, June 24, Elder Jacob Hix preached, and Elder Daniel baptized Elizabeth Frelove and Patience Bordin. He went to Freetown again July 1, and baptized a person named Terry and Rachel Bordin; from there to Rochester, and baptized Sarah

Shearman. All this time there was much revival interest at home, for Elder Hix writes, July 6, "A powerful day, many poor souls in distress, and saints rejoice." At this time he baptized John Armitage, Keturah Booth, Mercy Shearman, and Welthy Crapo. July 8, he had a meeting in Freetown at Mr. Rounseville's, and baptized Sarah Rounsevill, Benjamin Mason, Gabril Rounsevill, Asa Braly, Easter Borgine, Hope White, Hannah Fuller, Delilah Rounsevill, and Lucy Braly; two days after in Middleborough, George Douglass, Thomas Rounciville, Philena Rounsevill; July 18, at Freetown Narrows, Phreborn Francis; July 27, at Freetown meeting-house, Luke Hall and William Hall; Aug. 1, at Gershom Woddle's in Freetown, Rachel Woddle and Sarah Woddle; Aug. 10, Caleb Peckum. Aug. 14, Elder Goff preached at Long Plain meeting-house, and Isaac Walker, Silas Sweet, Mary Sweet and Lydia Hammet were baptized. This was another solemn day. The next Sunday at Cranberry Neck, Hannah Randall and Bathsheba Peattis were baptized; at Stephen Southard's, Aug. 29, Susanna Bennett; in Rochester, Sept. 2, Elenor Winslow; in Dartmouth, 7th, Widow Armatage; on the 28th, at "the Lewis meeting-house," Elizabeth Sears, Sarah Ashley, Huldah Larronce, Mary Purron-

ton; Oct. 7, at John Hinds's, a person named Ashley, and Tamer Howland. This closes the list of baptisms for 1788.

CHAPTER III.

PREACHING TOUR ; REVIVAL OF 1794-5 ; DOCTRINAL DISCUSSIONS ; COUNCIL IN FREETOWN ; REVIVAL OF 1801-2 ; ORDINATION OF ELDER IRA PHILLIPS ; GREAT REVIVAL OF 1805-6 ; ELIAS SMITH ; SERMON OF ELDER HIX ; CHANGE OF THE CHURCH.

In the year 1788 a convention or council was held with "Elder Lewis's church," when it was seen that while no perfect agreement could be attained on the doctrine of election, yet "most of the members could fellowship Elder Hix's church and gave their members liberty to commune with it, but would dismiss none to its watch-care." They opened their house however and worshipped with Elder Hix when he came the last Saturday in May, and from this time Elder Hix seems to have attended the church meetings.

At the general meeting held in June, "there was great fellowship and union among the churches ; Elder Jeams Sheldon and church joined the Conference at this meeting. Elder Jason Lee of Lyme preached from Gen. XXIV,

27, and was followed by exhortations from other ministers and brethren."

About this time Bro. Ira Phillips of the Dartmouth church made some trouble, for a committee was chosen to labor with him.

At the August church meeting in Elder Lewis's church, Bros. Ebenezer Keene and Silas Sweet were chosen first and second deacons,* and the meetings at this time are spoken of as being "comfortable seasons, and the church walking in harmony and love." "In November two members of Elder Lewis's church joined, Hannah Keene and Hannah Durfee." Others whose names are recorded on preceding pages were baptized and joined the church from time to time.

In March, 1789, Robert Demoranville, Abigail Tinkham and Anna Raymond were baptized; in May five others, Experience White, George Tabor, another person named Tabor, with Bathsheba Blackinsker, and one named Clark.

*The meeting here spoken of was probably a meeting of the church organized at Long Plain in 1787 by Elder Hix and his brother, and held in an old Calvinist Baptist church in which an Elder Lewis then or formerly preached. Elder Hix's more liberal ideas at length prevailed, and the new organization eventually supplanted or absorbed the other. There was also a church in Freetown known as Elder Lewis's church, and in some places where "Elder Lewis's church" is referred to in the church records it is doubtful which of the two is meant.

June 24th and 25th of this year the general meeting was held in Dartmouth. It is said to have been very satisfactory, and reference is made to minutes, which have been lost.

. In August Sarah Rogers was baptized.

The last Saturday in this month, Elder Jacob Hix met with a council at the branch church to ordain Bros. Ebenezer Keene and Silas Sweet as deacons, which was done, Elder Jacob Hix preaching a "worthy" sermon. In September Samuel Wilkey was baptized.

Elder Hix in September made quite an extended tour, in company with brothers Keene and George Braley. He first went to Elder Jenkins's, North Kingstown, "where a council was held to settle some difficulties between the Elder and the church; from thence to Canterbury, then to Chesterfield, tarried over the sabbath, and after visiting many brethren in different parts of the country he returned home; having been absent fifty days, rode about seven hundred miles, and preached twenty-five sermons."

The next and last record in the old church book is the admission of Isaac Howlin to membership, Sept. 5, 1790.

Sometime this year Elder Hix bought and removed to the farm on Quann Hill where he died.

There seems to have been but little revival interest from 1790 to 1793. No doubt Elder Hix pursued his former course of preaching in different places, and his time must have been fully occupied. Two names are recorded in his list of baptisms, June 3, 1792, Mary Reed and Abigail Faunce; and Nov. 23, Deidah Robenson.

There was some revival in 1793, mostly in Middleborough and Rochester. Jan. 25, Joseph Leavet and Betsey Besse were baptized; in Rochester, the first sabbath in September, Nathaniel Hammond and Thomas Spooner; in Middleborough, John Gammons, Job Shearman, Sylvanus Thomas, Jedediah Thomas, and Dec. 16 Abial Pearce; in New Bedford, Dec. 29, William Gammons.

In the Spring of 1794 a great revival began in Dartmouth, which extended to other places. The following named persons were baptized by Elder Hix in the year 1794. They belonged in different places, and joined either the Dartmouth church or its branches. March 1, 1794, in Dartmouth, Rebecca Ashley, Hannah Booth, Pruda Phillips, Abigail Exerter; March 9,

Jemima Marthers, Susanna Baker; March 16, in Freetown, Elizabeth Hathaway; also the next day Niabe Hoskins and Hesikiah Wilboure; and on the 20th, Susanna Tripp, Hannah Read, and Thankful Crapo; March 23, in Dartmouth, Jacob Wilbour, Jonathan Petty, Paul Russell, Betsey Fisher, Rebecca Russell, Mary Chase, Lydia Chase; April 6, Stephen Andrews, Nathan Chase, Henery Freelove, Betsa Wilson, Robe Washmon, Ruth Mosher, Sarah Upham, Squier Wheeler, Leaven Crank; in Freetown, April 9, Edward Chase, Mary Hathaway; April 10, in Middleborough, Wanton Westgate, Andrew Perrey, John Gammons, jr. April 13 he writes, "These are the most blessed days I ever saw in my society." This day he baptized, in Dartmouth, Jeremiah Chandler, Jeremiah Chase, Keziah Gelatte, Sarah Wilson; also April 20, Amos Cornell, jr., Anna Jones, Priscilla Smith, Huldah Bennett; at Consider Crapo's, April 24, Lydia Burdin, Christiana Hathaway. In Freetown, April 27, Elder Hix says, "This day the meeting-house galleries broke and hurt a number of people; the most surprising scene I ever saw, and as great a surprise to the assembly as if the day of judgment had come." At this date he baptized William Hathaway, John Tobey, Alliance Weston, and Priscilla Weston. May 4,

("thanks to God for the display of his grace,") he baptized in Dartmouth Isaac Tripp, Elizabeth Winslow, Rhoda Andrews, Huldah Collins, and Nuport Negeormon.* Again of Dartmouth he says, "The blessing of the Lord is in this place," and baptizes John Gelat, John Winslow, Susanna Macomber. May 15, in Freetown, William White, jr., and Polly Bates; again in Freetown, June 1, Lucy Braley; in Dartmouth, June 8, Joseph Baker, Reuben Baker, Sarah Reed, Hannah Wilbour, Hannah Baker; in Rochester, Hannah Tripp, Mariah Ellis; June 13, in New Bedford, Desire Swift, Amos Braley, Mary Andrews, Jediah Gifford. June 19, he baptized, in Westerly, R. I., Joanna Wilbur and Thomas Cooper; in New Bedford 29th, Lemuel Perry, William Hathaway, Widow Martin, Charity Andrews; in Dartmouth, July 6, Elijah Ellis, Reuben Shearman, Zilva Jucket, Betsey Russell, Phebe Mosher; in Dartmouth, Aug. 3, Lois Shearman, Louise Cornell, Chloe Cornell. Sometime this month Elder Hix went to Sandwich, where he baptized Phillis Rogers and Lydia Douglass. In New Bedford, Sept. 10, Rube Tabor and Betsa Harvey were baptized. Sept. 14, Elder Hix writes, "At my meeting-

* Possibly Newport negro man.

house, Enos Wood and Rebecka Reed were baptized"; Oct. 5, another person named Wood, and Polly Chandler, these last on his return from Freetown, where Sept. 24 he had baptized Edward Chase, Polly Chase, Sarah Lucas, and Betsa Chase. In New Bedford, Oct. 17, he baptized Content Drew, Jennie Terry, and Susanna Wilson. Nov. 15, he visited Westerly, R. I., again, and baptized "three blacks, who joined the church in Westerly." Dec. 11 he baptized in Rochester Zephaniah Robinson, Joshua Besse and Experience Ellis, also on the 25th at the same place, Melissa Ellis, Charles Tinkham, Jethro Randolph, and Phebe Mireck.

The revival of this year made it necessary to ordain a colleague with Elder Hix, and John Lawrence was ordained Oct. 23 as his assistant. He preached mostly in East Freetown, and died there some years afterward. He was born in Freetown Aug. 30, 1761.

It was in the year 1795 that we first get a view of Elder Hix in a religious discussion. A short time previous, a Mr. Swift and wife had left a pedobaptist church, and after being immersed by Elder Hix joined his church; and the church from which they came sent through its minister an admonition, dated August, 1795, censuring them severely for their course. The

letter charges them with violating the covenant of grace and displaying pride and bitterness, besides being guilty of the worst kind of perjury. While admitting that Mr. and Mrs. Swift had changed their views on baptism and acted accordingly, Elder Hix proceeds to show in his reply that church fellowship is distinct from Christian fellowship. He states the situation of the parties, and claims that they pursued the only course open to them. He assumes the truth of human depravity, and insists on spiritual regeneration, of which love is the outgrowth; and claims the freedom of religious belief. He agrees with the writer of the admonition, that the covenant consists of two parts, the outward and inward; and clearly shows the proper subjects of baptism. His arguments are well stated, and proof texts pertinent. The copies of the letters preserved show a good understanding, and his propositions are clearly proved. However firmly Elder Hix held his views, he was more liberal than many of that day, and the sentiments advanced show him to be already prepared to embrace the principles of the Christian denomination.

The year 1795 was not so much a revival season in Dartmouth as in Rochester, New Bedford, and other places. In Rochester meet-

ing-house Elder Hix had a solemn season, Jan. 23, and baptized at this time Thomas Ellis, David Randolph, Jesse Tripp, Ephraim Tinkham, and Mariah Tripp. March 15 he visited Rochester again, and baptized Mary Parlor, Anna Robenson, Lydia Dexter, and Bathsheba Tripp. This he says "was a day of rejoicing." May 17 he baptized in Rochester Unice Ellis, Lydia Westgate, Waty Stephens, and Deliverance Ames. During the month of May there was much revival interest in New Bedford; May 31st he writes, "Thanks to God for his work in this neighborhood." He baptized here Silas Swift, Deborah Swift, Hannah Sears, Temperance Peirce, and Anna Tabor; June 1, he baptized here, Hannah Drew and Bathsheba Swift; in Dartmouth, June 7, Patience Washburn; in Freetown, July 26, Mehetable Ashley. This was probably on his return from Rochester, where on the 19th he had baptized two candidates. The next month in Dartmouth Martha Coombs was baptized; and Sept. 5, at Bro. Lincoln's in Rochester, Widow Mary Clark, Meriah Sherman, and Anna Hammon. Nov. 1 he baptized in New Bedford, Keziah Shearman and Abigail Perry; Nov. 15, in Rochester, Unice Tinkham, Easter Delanow; Nov. 17, at the Indian meeting-house in Plymouth, he baptized Edward

Gowns, Jasper Hall, Francis Liberty, Mehetable Hall, and Sarah Liberty. These were the last baptized in 1795.

We have a paper dated June 18, 1795, showing the names of members living and dead and those who had moved away, exclusive of the branch churches; fifty-one had died, moved away or been dismissed, and one hundred and fifty-three retained a visible membership. At this time Abraham Ashley was deacon in place of Alexander Mason, dismissed.

The year 1796 seems to have been less prosperous as far as additions were concerned. April 3, in Dartmouth, Rachel Durfee was baptized; and in New Bedford, April 30, Paul Hammond and Deborah Shearman. Besides these only one baptism, at the Indian meeting-house in Plymouth, is recorded.

In August, 1796, a council called by Elder Hathaway's church in Freetown met to settle some trouble in that church relative to singing. The council comprised pastors and delegates as follows: "Elder Backus and Brother Hathaway, Elder Roberson with his two deacons, Elder Goff and Brother Simmons, Elder Burdin with Brothers Boomer and Jonathan Reed, besides Elder Hix with chosen brethren." The council was organized by the choice of Elder

Backus moderator, and D. Hix clerk. Elder Lawrence with some brethren were then received to a seat in council. After prayer, inquiry was made as to the difficulties in the church, and it appeared "that half the members were grieved on account of the manner of singing." After careful investigation, the council retired for consultation. The following decision helps us understand the case.

The council conceive that Elder Hathaway took an imprudent step in that he did not lay it before the church before it was introduced. Second, voted that the government of worship is wholly in the church. Third, it appears that those grieved have not been exercised with the spirit of the gospel, and that their conduct is contrary to divine rule in leaving the meeting and in hard sayings against the Elder. We heartily advise each and all to confess their faults to one another and to pray for one another that ye may be healed. Lastly, we advise the church to comply with the request of the society so far as to grant them the privilege to sing before prayer in the morning and at the close of the meeting; and if those brethren against hearing said singing leave the meeting, we advise the church not to break communion with them, or those who do not stay to break communion with the church that doth stay.

ISAAC BACKUS, Moderator.

DANIEL HIX, Clerk.

We have been particular in the account of this council, that the way of doing business in those days may be seen.

But three candidates were baptized by Elder Hix in 1797; in Rochester, March 19, a person named Besse, and April 16 Joanna Blankenship; also in April, Caleb Boomer was baptized.

In 1798, Lillis Soule of Dartmouth and one person in Rochester were baptized. No other candidate went forward until 1801. This is the time referred to in Backus's History as a spiritually dry season. It is quite certain that Elder Hix traveled among the branch churches and preached regularly at home, but for nearly three years there was no addition to the church. During this period the yearly meetings of the Groton Conference were maintained, and from several reports to that meeting we know harmony yet existed; much zeal is expressed, with regrets that infidelity with various immoralities prevailed. It was evidently a cold time.

In the Spring of 1801 the drought was broken, and showers of grace began to fall. In Dartmouth, March 29, Jonathan Haskins was baptized; in Freetown, May 1, Noah Hathaway, Rosanna Booth, and a person named Gifford; in Dartmouth, June 7, Rebecca Brown; July 5, William Babcock, and Aug. 1 Josiah Hix; Aug. 16, Sibel Beadon, Priscilla Allen; Sept. 6, Rowland Rider, Elizabeth Rider, Polly Lawrence, Nancy Burt, Jonathan Lawton; Oct. 4,

Phebe Chase; 25th, Rebecca Chase; Nov. 22, Clothier Peirce; Dec. 6, Else Dennis, Phebe Cook, Susanna Chase. This revival seemed to be confined mostly to Dartmouth. Jan. 10, 1802, Samuel Cottle, Russell Phillips and Serapta Phillips were baptized; Feb. 7, Anna Gersee and Molly Winslow. "March 7 was a good day;" Benjamin Collins, Robert Dennis and Abigail Millard were baptized. April 4, John Millard, William Cornell, Chase Babcock, Polly Millard, Phebe Jones, Lucy Howland, Lovina Butts; May 27, Abiel Jones, Richard Beadon, Betsey Booth; July 4, Thomas Lee. These are the last baptisms for the year 1802.

In the early part of 1803 some revival interest was enjoyed in New Bedford. March 17 the following named persons were baptized: Thomas Carstley, Elijah Carstley, Polly Watson, Patience Tripp, Sukey Shearman; also May 19, Hannah Allen and Patience Butler. In Dartmouth, July 3, Sarah Durfee was baptized. This year there was also a revival in Middleborough. A person named Parish was baptized in September; and Oct. 20, Charlotte Peirce, with Lovisa Records; Nov. 3, Isaac Halloway, Freeman Peirce, Noah Simmonds, William Ashley, Betsey Howland, and Tilly Halloway.

Feeling the need of assistance, Elder Hix, aided by Elders Jacob Hix, William Northrup, John Lawrence, and Elder Peckham, set apart and ordained Ira Phillips to the work of the gospel ministry, Nov. 17, 1803. "Elder Wm. Northrup of North Kingstown, R. I., preached the ordination sermon, from Solomon's Song, III, 7, 8, to a large, solemn and respectable assembly; ordaining prayer by Elder Jacob Hix; the charge by Elder Northrup; the right hand of fellowship by Elder Daniel Hix; and the closing prayer by Elder Peckham of Tiverton. The whole was conducted with the greatest decency, propriety and order." From this time Elder Phillips occasionally supplied the pulpit in Elder Hix's absence. He was a ready speaker, but in the latter part of his life became somewhat notional with regard to the operation of the Holy Spirit, and gave the church some trouble.

In Middleborough, Dec. 11, James Peirce, Elkanah Peirce, Isaac Hathaway, jr., Benjamin Tinkham, Guilford Booth, Mary Peirce, Mary Bordin and Zintha Peirce were baptized. "This was a day remarkable for freedom and power; thanks to God." The revival in Middleborough continued, for March 18, 1804, George Castle with two others, was baptized; also in June

three more went forward. A person named Thomas in Freetown was baptized in August, and the 21st in Middleborough, Noah Ashley, Ezra Clark, Chloe Winslow, and Sally Hathaway.

It was at the session of the Groton Conference held in Rehoboth in 1804, that a committee was chosen to secure a missionary to travel and preach in the north part of the United States and Canada. The committee selected Elder Daniel Hix, and agreed to pay him five dollars per week. With his appointment was sent his recommendation, as follows :

To all Christian people where these presents shall come,

GREETING :

Whereas, the Baptist churches of our Lord Jesus-Christ constituting the Groton Union Conference, assembled at Rehoboth on the 19th and 20th days of September, 1804, taking into consideration the destitute circumstances of our brethren in the northwest part of the United States and in the province of Upper Canada, made known to them by our beloved brother Joseph Comwell, did then propose by the leave of Divine Providence to send one of their beloved elders into those parts, for the purpose only of preaching the gospel of our Lord Jesus Christ and administering the ordinances of the New Testament as duty and circumstances may require :

We, therefore, the subscribers, being duly appointed by said conference for that purpose, do hereby appoint our dearly beloved Elder Daniel Hix, whom we esteem as a faithful minister of Jesus Christ, and send him as a missionary among

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you, with our hearts' desire and prayer to the Throne of Divine Grace that his journey may be prospered by the will of God, and that the power of God unto salvation may be made known to thousands, and the wilderness in a spiritual sense may bud and blossom as the rose.

Signed in behalf of said conference by your affectionate brethren in the best of bonds.

CALEB GREENE.

DAVID PERRY, JR.

Newport, Dec. 8, 1804.

We have good reason to believe Elder Hix never accepted this appointment.

Several persons were baptized in New Bedford in November: Anna Kersley, Polly Tripp, Lydia Williams, Sybil Sutton.

In April, 1805, Elder Hix baptized in New Bedford, Deborah Tripp, John Hadway, John Russell, Edy Hadway, Sarah Price, Miriam Briggs, Phebe Quanewa; the first Sunday in May he baptized Joshua Southard and Patience Peckham in Dartmouth; in June another person named Cowen; perhaps the same day, he baptized David Wilkey and a person named Robinson in New Bedford. In the month of August he went to Freetown, and baptized on the 15th, Gilbert Smith, Jeremiah Braley, Charity Braley, and Sarah Haskell; 22d, Benjamin Haskell, William Braley, Ruth Reynolds, Soloma Haskell, Margeret Braley; Sept. 5,

Elihu Hadway, Nehemiah Demoranville and four others were baptized.

At this time there was a great revival in Taunton. Elder Hix writes, Sept. 22, "Jesus reigns marvelously in this place." He baptized there William Holmes, James Smith, Jeremiah Bassett, John White, Luther Lincoln, Wealthy Britton, Abiah Green, Mercy Lincoln, and Polly White. Oct. 9, "Taunton Baptist meeting-house, a day of rejoicing in Zion, in heaven by angels, and saints on earth;" Saul White, Timothy White, Benjamin White, Greenfield Williams, Charles Field, Sullivan Lincoln, Lovis Makepeace, Hannah Wilbour, Polly Lincoln, Lurinda Tucker, Susanna Tucker and Selah Lincoln were baptized.

In Dartmouth, Silas Collins was baptized Oct. 6.

The revival in Taunton increased in interest, and under date of Oct. 15 he writes: "The work is glorious and appears to spread: this day will ever be remembered: saints and angels rejoice: Satan is mad." The following named persons were baptized: Ezekiel Lincoln, Jabesh Carver, Solomon Witherell, Jonathan Field, John Pollard, Ebenezer Smith, Levi Eddy, Phebe Pollard, Phebe Smith, Anna Lincoln, Keziah Carver, Sally Pratt, Merada Field, Polly

Eddy, Subrina Lincoln, Sally White, Nancy Lincoln, Ruth Deane, Hannah White, and soon after a person named Haskins. Nov. 5, the following were baptized in Taunton: William Burt, Levi Lincoln, Amea Tucker, Juda Field, Asheel Tucker, Solomon Leonard, Jeams Chamberlain, Ruel Dean, Cynthia Lincoln, Noah Smith, Cynthia Lincoln, 2d, Sarah Preshove, Phebe Carver, Flora Witherell, Anna Leonard, Delila Eddy, Betsey Witherell, Abigail Tucker, Hannah Wilbur, Woodard Lincoln. "This occasion drew together some fifteen hundred people; sixty-two carriages and five ministers were present." This was truly a remarkable work, and it was not surprising that Elder Hix felt like praising God. The revival was not yet over, for Nov. 8 he baptized in Taunton, Betsey White, Lydia Snow, Hannah Tisdale, Abigail White, Sally Burt, Wealthy Eddy, and Abigail Field. This week he preached seven sermons.

The last week in November and the first in December, Elder Hix traveled and preached sixteen times with much freedom. Dec. 8, he says, "This is a good day; thanks to God." At this date he baptized in Taunton, Tisdale Godfrey, Josiah Austin, Daniel Woodward, John Austin, Uriah Smith, Jenny Chamberlain, Hannah Lincoln, Sophia Woodard, Marilla

Field, and Ebenezer Leonard. Dec. 28, in Dartmouth, Sally Cowen was baptized.

In the early part of 1806, several others in Dartmouth were baptized: Feb. 2, Nancy Jones; In March, Sally Cowen; April 6, John Chase and Hannah Chase; in New Bedford, June 6, Elizabeth Chase and Patience Chase; June 15, Doctor Hathaway; in Dartmouth, June 22, Sally Poole; July 6, Luther Gifford and Maria Gifford; in Freetown, July 12, Ephraim Braley, Margeret Braley, Asa Clark, and Rhoda Rounseville. "This was a spiritual season." In Taunton, July 20, he writes, "A powerful day, blessed be God," and baptized Ezra Richmond, Lucy Lincoln, Nancy Austin, and Silence Hill. In Rochester, July 27, he baptized Thomas Shearman. About this time, or soon after, he made a visit to Norton. Aug. 20, he had preached seven times in a week with satisfaction, and baptized there Hannah Wilbur, Priscilla Witherell, Abigail Fields, and Anna Lincoln. Soon after this he baptized in Westport ("the first ever baptized in this place") Rufus Tripp, Stephen Butts, and William Gifford; again in Dartmouth, Sept. 7, Thomas Woodmansea and Phebe Eddy. Sept. 25 the following were baptized in Taunton: Mercy Geary, Hannah Warren, Almeda Wilbour, Polly Lincoln,

Nancy Vallom, Martin Dean, and Lucy Newton. There must have been some revival interest in Westport at this time, for Oct. 10 Cynthia Devoll and Elizabeth Butts were baptized; again on the 19th he baptized there Isaac Gifford, another person named Gifford, Martin Besse, and Phebe Besse; in Assonet, Oct. 19, Polly Terry; in Long Plain about this time, Abigail Gammons; at Freetown Furnace, Oct. 29, Mica Reynolds; in Dartmouth, Nov. 2, Deborah Crapo; in Westport, Nov. 6, Comfort Gifford, Ruth Gifford, and a widow Wilkey about this time.

The church had now reached a crisis. Though Baptist in sentiment, it was more liberal than many churches associated with it, and the addition of so many converts made it progressive. The spirit of the age likewise demanded a larger freedom, which seems a natural outgrowth from its original position. The principles of the Christian denomination began to be understood, and were found to be in harmony with the practice of the church, and hence the change was easy.

Some time in June, 1805, Elias Smith had preached at Freetown Furnace, which meeting Elder Hix and several brethren attended. His

address to Elder Smith was characteristic: "I will now tell you, Brother Smith, as I told the Methodists; they might make me and my brethren all Methodists if they could. They tell me you wish all to be Christians: make us all Christians if you can; I am willing for that." There is no doubt the question of religious creeds was discussed freely for some time prior to 1806, otherwise the people would not have followed Elder Hix as they did. It is certain that other churches were agitated by the same questions, but the Groton Conference is not known to have taken any public position on the new doctrines until the general meeting of 1807. We have positive evidence that Elder Hix corresponded with other ministers in relation to Elder Smith's teachings, but he said "that he would adopt no man's opinion unless sustained by the scriptures, which he felt the strongest obligation to obey." He did not approach the new doctrines like a bigot, but like an honest disciple anxious to learn the truth. The Bible was his standard of faith, and to it he constantly appealed. When clearly convinced of his duty from the word of God, he was immovable as the hill upon which he lived. It is certain Elder Hix did not act hastily.

The only sermon or sketch of a sermon among his papers was prepared and delivered about this time. We copy it entire.

DARTMOUTH, Oct. 11, 1806.

Having passed through various trials since I experienced the Christian religion, and for the year past greater than at any other period of my life, during which time I have attended to prayer, fasting, and reading the scriptures, particularly what Christ has said and done as recorded by the four evangelists and the apostles, I believe it to be my duty to communicate the following things to you, my dear brethren.

First, what shall we do to be saved?

Jesus saith a man must be born again. John, III, 3-5. It is plain from this that the first birth is natural and the latter is spiritual. Being born again is by the operation of the Spirit of God on the souls of the children of men. From whence came this Spirit?

We are told in John, XVI chap., what Jesus' disciples should meet with; nevertheless he says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." This Comforter is the Spirit of God, and of Christ called the Holy Ghost. John, XIV, 26. It is also called the Spirit,

17 v. This is that which teacheth every man, as it is written, (Isaiah, LIV, 13,) and Jesus said, (John, VI, 45,) "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

This divine teaching is from God, and he that heareth and learneth therefrom will discover himself a sinner, as is the case of all. Rom. III, 9: "What then? are we better than they? No, in no wise: for we have before proved both Jews and gentiles, that they are all under sin." 23: "For all have sinned, and come short of the glory of God:" hence they that learn of Christ are brought to repentance. Luke, XIII, 3, 4: Christ Jesus the Lord said, when preaching to the people, "Except ye repent, ye shall all likewise perish." 1st, repentance is a heart sorrow for our sins, as they are against God, and as they will be the cause of our punishment with everlasting destruction from the presence of the Lord and from the glory of his power. II Thess. I, 9. 2ndly, repentance means turning first from a sinful course of living to the Lord with full purpose of heart; seek after him; cry to him for help as he finds it impossible to help himself. And blessed be the name of the all-glorious God, and the Lord Jesus Christ. He has said, and it shall not fail, (Matt. VII, 7,) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And thus it is written, (Rom. X, 13,) "For whosoever shall call upon the name of the Lord shall be saved." The thief on the cross with our Savior had this glorious truth fulfilled to him; the Lord Jesus hears the dying prisoner's groan and speaks—all

glory to his name, — he speaks from heaven. John, v, 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." At which time the soul trusts, relies, depends and believes on the Lord Jesus for life and salvation, hence is obedient to the faith. Rom. I, 5. And Heb. v, 9, speaking of Christ, "And being made perfect, he became the author of eternal salvation unto all them that obey him." This salvation is great: it is from sin; it is from guilt; it is from the curse of the law. Christ Jesus was made a curse for us. It is from the wrath to come; thanks to God. This salvation causes the soul to love God, and praise his blessed name, and engage to serve him all his days.

What were these new-born souls called first? Disciples, because they had learned of Christ. 2d, believers, because they believed on the Lord Jesus Christ. I John, v, 1: "Whosoever believeth that Jesus is the Christ is born of God." 3. What is the duty of believers? Ans. To be baptized. Acts, XXII, 16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." It is a sin not to be baptized. Why? Because it is a command of Jesus and the apostles. Mark, XVI, 16: "He that believeth and is baptized shall be saved," &c. Acts, x. 48: "And he [Peter] commanded them to be baptized in the name of the Lord." Also Matt. XXVIII, 19. Where were they baptized? In Jordan, and at Enon near Salem, because there was much water, and at other places where there was sufficient water to bury the persons baptized. Rom. VI, 4:

‘Therefore we are buried with him [i. e. Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ Also Col. II, 12. To bury, to plunge, to dip into, to immerse, is the mode of baptism, and no other mode is baptism. 4thly, to watch and pray, to live righteously, soberly and godly in this present evil world. Again, to join a church, if any there be that they can walk with, and if not, when two or three are agreed let them meet together; blessed be God, Christ has promised to meet with them. This is plain from Acts, XI chap., and Matt. XVIII, 19, 20. It is duty to commemorate the supper of our Lord by bread and wine. “This do in remembrance of me,” saith Jesus. Luke, XXII, 19, 20.

These baptized believers were called Christians first at Antioch; this is the name the inspired writers have given to the followers of the Lamb, and this name they ought to bear and hold in high esteem. These Christians, having one Lord, one faith, one baptism, united in one body to serve the Lord, were called a church. Acts, XIII, 1: “Now there were in the church that was at Antioch certain prophets and teachers,” &c. Matt. XVI, 18: “And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Acts, XX, 28: “To feed the church of God, which he hath purchased with his own blood.” From these and many other passages of scripture, we see that they were the churches, and were so called, and ought to be now.

In the church of Christ there is a diversity of gifts.

I Cor. XII, 4: "Now there are diversities of gifts, but the same Spirit." 27th v.: "Now ye are the body of Christ, and members in particular." 28th v.: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Eph. IV, 11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And Paul, in Rom. XII chap., hath set them in order, and in what manner each one should be faithful and wait thereon.

Praying, preaching or teaching, exhortation, and singing, are appointed to be performed in the church of Christ. First, prayer. I Tim. II, 1: "I [saith Paul] exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Luke, I, 13: "Thy prayer is heard." Acts, III, 1: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Phil. I, 19: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." 2ndly, preaching. Matt. X, 7: "And as ye go, preach, saying, The kingdom of heaven is at hand." Again: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." II Tim. IV, 2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This word meant Christ, the way of salvation thereby, and it is what prophets

proclaimed, David sung, Paul preached, and all true servants of Jesus Christ are called to look on and do likewise. 3rdly, exhortation. Acts, XIII, 15: "Ye men and brethren, if ye have any word of exhortation for the people, say on." Heb. III, 13: "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." 4thly, singing praises to God. Paul speaks of singing: Rejoice, praise the Lord. And again he saith, "Rejoice, ye gentiles, with his people." And again, "Praise the Lord, all ye gentiles; and laud him, all ye people." Paul speaks of himself, I Cor. XIV, 15: "I will sing with the spirit, and I will sing with the understanding also." Eph. V, 19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In Col. III, 16, mention is again made of "psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Also our Lord sung a hymn with his disciples. Matt. XXVI, 30.

As there have been difficulties in churches about singing, I will say a few words thereon. Singing belongs to the church, and to take the lead therein, as it is in divine worship; to this end, the members should obtain such information as to sing in order, for God is a God of order and not of confusion. As to them who believe not, it is their duty to attend public worship and to give attention to the preached word; and when any pray, let them rise or kneel and desire with all their hearts the Lord would have mercy on them; if disposed to join in singing, for heaven's sake let there be no contention on that account.

Lastly, the government of the church, as it respects leading, ruling, discipline, or settling anything whatever, belongs to the brotherhood or male members. This is evident from what Paul saith, I Cor. XIV, 34, 35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." And again he saith, "For it is a shame for women to speak in the church." This did not mean they should not pray, and testify to the goodness of God. Mary's soul magnified the Lord; Elizabeth was filled with the Holy Ghost, and spake with a loud voice the praises of God. It is plain from these and many other passages that the sisters in the church have a right to labor in the vineyard. Phil. IV, 3: "Help those women which labored with me in the gospel," saith Paul. And, blessed be God, I have had great satisfaction in seeing and hearing them when in their lot, and much good has been done by them. I pray God to strengthen them to every good work; but when they undertake to direct, rule, or lead in church affairs, it generally ends in confusion. Hence Paul saith to Timothy, 1st Epistle, II, II: "Let the woman learn in silence with all subjection." 12th v.: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

From the scriptures it is plain that man is dead in trespasses and sin; his recovery is of God, not of the deeds of the law, nor by works of righteousness of his own performance, but by grace we are saved through faith, and not of ourselves, but it is the gift of God. This salvation is by faith in the blood of the Lamb. Such were called

believers in Christ's blood, and after baptism were called Christians, and brothers and sisters in the church, because they are the purchase of his blood. And what name they bear that is not scriptural is not right, and only tends to keep up separations among the followers of the Lamb: therefore let us leave them all behind and take the name which is given us by inspiration, and let our lives correspond with the name, walking in the order of God's house, whosoever ye are; and in so doing, all separation will cease, prejudices will fall, unity, peace, love and glory shall dwell in our land. O Lord, hasten it, for Zion's sake, for thy name's sake.

In 1807 the vote was taken to drop all human standards of faith. Tradition informs us that Elder Hix, after church meeting the first Saturday in June, unrolled a long sheet of paper upon which the creed, covenant, church rules, &c., were written, and after stating that it would be necessary soon to rewrite the worn and soiled pages, requested a vote on the question of abandoning all church creeds and taking the Bible alone as the only rule of faith and practice. All but four voted in the affirmative, and the branch churches seem to have done the same soon afterwards. Thus was accomplished a change which was inevitable in the work of progress and religious reform; an event which certainly did not hinder the work of Christ, but

opened a larger field of usefulness to many then unborn. The church, including the branches, numbered near five hundred members, and for several years enjoyed an almost continual revival.

It does not appear that the church withdrew from the Groton Conference or was dropped until 1811, for reports were made as to membership, additions, &c. "The Groton Conference met at Long Plain, where Elder Hix preached one half the time, June 24-25, 1807." We have no record of that meeting, except a circular letter to the churches, exhorting the members to increased faithfulness. Elias Smith says, "The ministers and delegates, with a large number of people, met at 10 o'clock." The meetings, however, did not seem successful; some wished Elder Smith to preach, while others opposed him. "When the business was concluded the second day, Elder Hix gave notice that Brother Smith would preach in fifteen minutes from that time, upon which the ministers took their hats and coats and went out in a pouring rain." It is evident from Elder Smith's brief account that the popular sympathy with Elder Hix's influence had decided the question in favor of a free church and religious progress.

CHAPTER IV.

CONTINUED REFORMATIONS; ORGANIZATION OF THE NORTH CHRISTIAN CHURCH IN NEW BEDFORD; ELDER HOWARD TRIPP; HIS EARLY PREACHING; REVIVAL IN TAUNTON, ROCHESTER, NEW BEDFORD, AND MIDDLEBOROUGH; FINAL SEPARATION FROM THE GROTON CONFERENCE; LETTER OF ELDER HIX TO THE CONFERENCE; THE SECOND CHURCH BUILT; REVIVALS OF 1811-12-13.

The year 1807 was a revival season throughout Elder Hix's extensive parish. Beginning in Westport in January, he baptized Thadeus Reynolds; March 12th, at the same place, Timothy Tripp, Peace Mosher, Eunice Lion, and Sally Gifford. "A good day; thanks to God." In Berkley, March 26, Hannah Burt, Persis Atwood, Deliah Briggs, Sally Pitts and Abigail Burt were baptized; in Westport again, April 9, Brice Mosher, Sophia Tripp, Rachel Tripp, Dina Mosher; in New Bedford, April 16, Rhoda Hathaway; in Dartmouth, May 3, Hope Davis, and another person named Reynolds on the 5th; in Berkley, May 15, Lydia Burt, Trifenia Burt, Rachel Wilder, and Serena Jackson; May 21, in Assonet, Benjamin Tisdale, Wanton Hatha-

way, Ruby Briggs, and Sally Chase, and Elder Hathaway baptized four others at the same time. In Fairhaven, June 2, Bradford Williams was baptized; in Dartmouth, June 7, Benjamin Horton, Lydia Horton, Nancy Francis; June 11, in Fairhaven, Lucretia Knowles and Matilda Dunham. Elder Hix baptized one person at Long Plain June 13, and on the 16th, in Fairhaven, Charity Perce; in Dartmouth, June 17, Richard Craw, Rhoda Woddle, Betsey Briggs, and Nancy Baker. "This was a day of rejoicing." Elder Hix went to Taunton June 19, and baptized Betsey White; to Long Plain 27th, and baptized Salla Belden and Ruth Davis. In Dartmouth, July 9, Lemuel Reed, Hannah Weldin, Delilah Wheeler, Mary Rogers and Sally Reed went forward in baptism. "Another good day; thanks to God." Two more at Long Plain were baptized July 14, and one in New Bedford the next day. Judah Maxfield was baptized at Smith Mills July 16, and on the 19th Zebedee Jones, Nathaniel Woddle, Eliza Sanford, Sukie Woddle, Mercy Pool, and Eliza Gifford. "A good day; his kingdom is glorious, saints rejoice, sinners tremble, and the cry is, What shall I do to be saved?" Elder Hix baptized in Rochester, July 27, Micah Winslow, Hannah Winslow, Deborah Shearman, and in Fairhaven, July 28,

Jonathan Tripp, William Mirack, and Thadeus Studson; in Westport, July 29, John Gifford and Patience Tripp, and at Seconet Hannah Gifford. In New Bedford, July 31, he baptized William Killey and Joseph Shockley. The interest in Dartmouth continued, for Aug. 2 Elder Hix writes, "The Lord's power is great"; Abner Tripp, Sally Francis, Ruth Gifford and Versey Kempton were baptized. In Freetown, Aug. 10, the following named persons were baptized: James White, Elisha Braley, Abraham Braley, Deborah Trotter, Tabitha Rogers, Polly Downs, Lydia Ashley, Rebecca Braley, Delana Allen, Lucinda Haskins, Peggy Haskins, Huldah Lawrence. This was a joyful and solemn occasion; "thanks to God, the work increases; ride on, all-glorious King." "In Rochester, 11th, at the Shore a precious season;" Medad Cannon, Thomas Kinney, Mary Studson, Susanna Frasher, Penney Beck and Elizabeth Dunham were baptized. In Fairhaven, Aug. 13, Polly Tripp and Huldah Tinkham; in Dartmouth, 16th, Thomas Faunce, Calvin Wheeler and Amy Russell were baptized. Aug. 20 Elder Hix went to Rochester again, and baptized Joseph Whitridge; at Morton's pond, Aug. 24, Elijah W. Hoar, Abigail Hoar, John Lawrence, jr., Mary Hoar, Anna Pearce, and Judah Pearce.

Aug. 25, "a glorious day at Mattapoissett harbor," Anna Weston, Betsey Briggs, Polly Green, Mary Dexter, Arty Besse, Amelia Haskell, Abigail Briggs and Thankful Tinkham were baptized. "This was a time to be remembered." "The next morning at the same place the glory of God was evident," when four others were baptized, Seth Ames, Timothy Ellis, Edmund Beck, and Mollie Ellis. Aug. 26, at New Bedford, east side of the river, (Fairhaven,) Elder Hix baptized Parnal Kinney, Abigail Nye, Charlotta Howard, Olive Gelatte, Ruth Gelatte, and Sylvia Delano; Aug. 28, Rebecca Samson, Joanna Demoranville, Prudy Spooner. In Dartmouth, Aug. 30, "a large and solemn assembly; saints rejoice, sinners tremble, morning prayers, songs and groans ascend to Heaven." The following were baptized: Noble Martin, Nathan Craw, David Craw, Lydia Craw, Susie Mosher, Lydia Lincoln, Abigail Russell, Mercy Francis, and Mercy Whalon. Sept. 6, Abner Vincent, and two others named Vincent and Shearman, were baptized at Long Plain; in Middleborough, Sept. 8, John Bly, Betsey Fuller, and another person named Bly. Sept. 9, at Rochester Shore, Thomas Ames, Asa Dunham, Ebenezer Fuller, Joseph Hammond, Betsey Haskell, Mary Danham, Joa Hammond, Rocksa Haskell, Thankful

Higgins, Joa Bowles, Lois Atsel and Dolly Snow were baptized. "A glorious work in this place; the Lord reigns marvelously; saints rejoice and sinners mourn." In New Bedford, Sept. 10, a person named Severance was baptized. In New Bedford again, Sept. 25, Richard Liskum, Jesse Reynolds and two others went forward; in Dartmouth 27th, Thomas Winslow, Jesse Nichols, Clarissa Blossom, Mary Allen, and Rebecca Booth; "a powerful time; peace and much joy." At Rochester Shore Oct. 6, "the Lord leadeth and his people follow"; Nancy Hammett, Seany Hammond, Prudence Wilbour, Abigail Kinney, Joanna Dexter and Holder Gelatte were baptized. Oct. 8 at Fairhaven, Jacob Kinney, Josiah Wilcox and Mary Merrick went forward in baptism; in Middleborough, Oct. 12, Joseph Westgate and Jonathan Westgate; in Rochester, 13th, Nicholas Snow, John Hall, Joseph Parker and Polly Parker were baptized; at Fairhaven, Oct. 15, Widow Adams, Sybil Whitefield, Lydia Allen, Hannah Wood, Hannah Nye, Betsey Adams, Charlotte Hatch; Oct. 19, at Long Plain, Hannah Mendall and Lydia Perry were baptized; also in Rochester soon after, Joseph Edwards, Benjamin Perkins, Judah Perkins, Lucy Haskell, Polly Haskell, and Abigail Skiff; at New Bedford, Head of the River,

Oct. 22, James Cox, Phineas White, Othnial Omans, Joseph Perce, Luther Pratt, Lucy Perce, Lydia Green, Rebecca Parker, Hannah Perce. In Dartmouth, Oct. 25, Howard Tripp, the future pastor of the church, was baptized, then seventeen years old. In New Bedford again Oct. 31, Isaac Smith, Richard B. Parsons, Sally Bennett and one other obeyed the Lord in baptism. Elder Hix also baptized Ruby Terry at Long Plain about this time. At Freetown, Nov. 2, "a good day," he baptized in Morton's pond Mary Allen, Mary Perce, Sally Tobey, Anna Parker, and Mary Parker; Nov. 4, Jonathan Westgate, Nathaniel Andrews, Daniel Westgate, and Judith Hoar. The rest of Elder Hix's baptisms for the year are as follows: Nov. 8, Fairhaven, Mary Tinkham; Dartmouth, same day, Silas Terry, Joshua Pickens, Rebecca Pickens, Matilda Crow; New Bedford, Dec. 3, Francis Stow, Betsey Howard, Abigail Ingraham; Dartmouth, 11th, Ebenezer Tripp and Mary Tripp; Head of the River, Dec. 19, Peter Crapo, Elizabeth Hathaway, Betsey Furlong, Katy Spooner, Elizabeth Earls; the same month in Fairhaven, Henry Smith, and a person named Howard.

During this year upwards of four hundred persons were baptized in this section, of whom Elder Hix baptized two hundred and thirty-one.

For some three months afterward his health did not permit him to baptize any, but as we shall see the revival continued and he soon resumed the work.

The year 1807 is memorable for the organization of the North Christian church in New Bedford, which has since maintained a leading place in the denomination. There is no doubt that Elder Hix had members and held meetings there for several years before the church was formed; and on Jan. 25, 1807, at the house of Obed Kempton, thirteen persons were recognized by him as a Christian church. The members were Obed Kempton, Ruth Kempton, John Hathaway, Edith Hathaway, Jonathan Haskins, Sarah Haskins, Sarah Strange, Lois Hervey, Patience Hatch, Remembrance Wood, Nabby Russell, Nabby Tobey, and Betsey Chace. The history of this church is a faithful illustration of what piety, with a catholic spirit, will accomplish in any community.

There were, besides the church in New Bedford, branch churches in Fairhaven, Rochester, Long Plain, Berkley, and Freetown, all of which were visited by Elder Hix as circumstances required, while several local preachers aided him as best they could.

The following are the names of persons bap-

tized by Elder Hix in the year 1808: March 18, in Fairhaven, Thomas Mendall, Luina Morton; Westport, March 22, Abner Devoll, and another named Devoll; in "New Bedford Seaport" 25th, James Peckham, Phebe Peckham, Elizabeth Ellis, and a person named Handy; east side of the river, April 1, Polly Blossom; Dartmouth, April 3, James Upham, Anna Williams; New Bedford, April 27, Benjamin Chase, John Edwards, Mary Crapo, Nancy White; also April 29, Lucy Durfee; in Middleborough, May 10, a person named Peirce; May 25, in Rochester, James Blankenship, aged 86 years, James Blankenship, jr., Charles Chandler, and Rebecca Chandler; New Bedford, May 27, Jemima Hathaway, Sarah Clifton; Middleborough, May 31, Sarah Hoar; June 1, in Fairhaven, a person named Mendall; June 3, Head of the River in New Bedford, Rhoda Peirce, Ann Gibbons; Dartmouth, June 5, Ruth Strange, Sarah Faunce; Freetown, June 21, Mercy West; the next day at Freetown Furnace, after a solemn meeting, Cynthia Smith, Sarah Demoranville, Isabel Downing, Jane Haskins and Mercy White were baptized; in Middleborough, 23d, Abial Nelson,* Sally Nelson; Rochester, June 28, Ellis

*Afterwards deacon of the church in Long Plain. Died in 1829.

Mendall, Abigail Whitridge, Sarah Jenny; Rochester Great Neck, 29th, Ruth Blankenship and Betsey Allen; Freetown, July 7, at Capt. White's, Elizabeth Crapo, Huldah White, Abigail Bennett; Bedford village, July 8, Katy Christon; in Dartmouth, July 18, Zilpha Briggs; Long Plain, July 24, Jabez Benson; Dartmouth, July 31, Ira Washburn, Lois Collins, Nancy Tabor; at the Furnace, Aug. 2, James Ashley, Betsey Ashley, Temperance Downs, Elizabeth Rounseville, Hannah Ashley, Hannah Parker; July 13, in Rochester, Mary Bowlen, also next day George Shaw; Rochester Shore, 16th, Abraham Harrison, Daniel Shearman, William Shearman, Luke Dexter, Vina Paine; Bedford village Aug. 18, Abraham Gifford, Anna Gifford, Elisha Nash; Elder Hix writes, "A solemn time; thank God I live to see this day." In Freetown, Aug. 23, "a day of rejoicing," the candidates were Deliverance Bennett, Barnabas Shearman, Abraham Parker, Chloe Lawrence, and Fannie Tobey; the next day in Freetown, Deborah Morton, Rebecca Braley; 25th, in Middleborough, Samuel Peirce, Hannah Peirce. Sept. 4, in Dartmouth, ("a good day; thanks to God for his blessings to us,") Lydia Winslow, Mary Peirce, Dina Gifford, Betsey Hathaway, Elizabeth Booth and Ruth Bedon were

baptized. In New Bedford, above the Head of the River, "a heavenly time; the Lord reigns gloriously," Sept. 6. The persons baptized were John Haskins, Mary Haskins, Luther Reynolds, Ruany Reynolds, William Tabor, Jenny Howard, and Rebecca Omans. In Rochester, Sept. 27, Elizabeth Hall and Deborah Haskell were baptized; the next day, same place, three persons, whose names were Edwards, Shaw, and Dexter. In Dartmouth, Oct. 2, ("a good day; thanks to God,") William Johnson, Abiathar Tripp, Phebe Hathaway and Sally Davis were baptized; Oct. 6, in Westport, Earson Howland; Oct. 11, Head of the River, William Holmes and Mercy Holmes; in Troy, (now Fall River,) Oct. 13, Betsey Lawton; Freetown, Oct. 18, Philip Rounseville, Mercy Rounseville; Rochester Shore, Nov. 3, Elizabeth Cannon and Nancy Paine; Nov. 6, in Dartmouth, Mary Petty. This concludes the list of baptisms for the year 1808.

The Groton Conference met this year in Groton, June 22. The Dartmouth church reported itself by the following letter.

The church of Christ in Dartmouth and brethren in several places sendeth greeting.

Dear brethren, This is the twenty-second year of our acquaintance, and some of us well remember the happy seasons we have enjoyed in meeting from different places, when

praying, praising, and preaching the glad tidings of the gospel. Again, we at these meetings give and receive information from each other, and bear the tidings to the churches where we belong, that they may share the blessing which refreshes their hearts and strengthens their faith. A meeting of the above description, we give our hearty fellowship and delight to enjoy, believing it to be profitable to all. But whenever they undertake to exercise a power over the churches and domineer over their faith, or to give out rules, orders and directions, or make any laws, creeds, covenants, articles of faith, &c., is a departure from the intention we had in view in our first meeting, and brings into bondage instead of that glorious liberty we are called to stand fast in; for where the spirit of the Lord is, there is liberty. O dear brethren, strive to use this liberty not as a cloak to the flesh, but in love serve one another.

As to the state of the church and revival of religion here the year past, it is the most glorious we ever saw. It may be remembered that the revival begun before our last yearly meeting, and about forty persons were added, mostly in Dartmouth; from thence it spread in every direction, and, thanks to God, it continueth to this day, and we are the happy people whose God is the Lord. The particulars we cannot describe; they would fill a volume; therefore we say, Come and see what God hath wrought.

We give a general statement of the church since our last conference (from June, 1807, to June, 1808.)

In Dartmouth,	44 added.	3 dismissed.	2 died.
New Bedford Seaport,	44	0	0
Fairhaven,	30	0	0
Rochester,	44	0	0
Long Plain,	68	3	2
Berkley,	26	1	0
Freetown,	6	0	0
	<hr/>	<hr/>	<hr/>
	* 262 added.	7 dismissed.	4 died.

Whole number, 699.

* See Appendix, B.

Brothers Ira Phillips and William Gifford are our messengers this year.

In behalf of the church.

DANIEL HIX, Elder.

From this report, it is clear that the church was in the enjoyment of unexampled prosperity.

During the month of November, 1808, Elder Hix and Elder Frederick Plummer made a preaching tour to Rhode Island and Connecticut. Elder Hix writes :

Bro. Plummer left New Bedford village Nov. 7, reached Assonet and preached in the evening. I left home the 8th, found Brother Plummer at Assonet, and from thence we rode to Rehoboth. I preached at Brother Edward Kilton's in the evening, to a crowded assembly; a good season, thank God: text, Rev. VII, 14. Wednesday, 9th, we reached Providence; brother Plummer preached in the evening. Thursday, 10th, went as far as Bro. William Taylor's in North Kingstown; tarried all night. Friday, 11th, arrived at Elder Jesse Babcock's in Westerly; Saturday, 12th, went to meeting with him, and preached from Luke, II, 10; some hearts appeared to be touched by the word and spirit of God; from thence to the Lottery schoolhouse, where Bro. Plummer preached in the evening; some movement on the minds of the people; lodged at Bro. James Sheffield's. I preached in the morning, Sunday, 13th, at the same place; from there we went to the first Baptist church in Westerly, where I preached from John, VII, 37, with freedom; some rain, not a great many people; in the evening Brother Plummer preached in the schoolhouse by the bridge; lodged at Deacon Gavitt's. Monday, 14th, crossed the bridge into Stonington, Conn., and went to the Point, and I preached in the afternoon with freedom from Acts, XXVI, 22, 23. The

people desired a longer visit, but I could not stay. Bro. Plummer however remained and preached in the evening. He had a powerful meeting; a number gave him their hands as a token that they desired an interest in Christ; a weeping time with the unconverted, while believers rejoiced; they followed him to his lodgings, and while singing, praying, and exhorting, some wept aloud. I returned to Mr. Gavitt's in Westerly, and that evening preached to a large assembly with freedom from Acts, VIII, 34, 35. After preaching, the meeting continued till midnight; a moving, melting time. O Lord, carry on thy work to the salvation of souls. Tuesday, 15th, Bro. Plummer came, and a few hours were spent in singing, praying, &c., with some friends; a powerful, solemn and sweet time; thence attended a meeting at the meeting-house, where I preached from Psalm VII, 11, 12, 13; a storm of rain and snow, but a good time. We went next to Col. Noyes's and took some refreshments, then to Bro. Taylor's in Charlestown. I preached from Proverbs, VIII, 4, to a solemn and attentive assembly; some hearts affected, and desired prayers. O Lord, hear prayer and convert souls. We tarried all night; Wednesday, 16th, rode to North Kingstown, and had a meeting with Elder William Northrup and Elder Sayer. After Elder Sayer preached, we had praying, singing, exhorting; a weeping, melting time. O Lord, revive religion in this place. Stopped all night at Bro. William Taylor's. Thursday, 17th, rode to Providence; much unwell on the way; a tedious night in great pain; Brother Plummer preached; after meeting he tended me until 2 o'clock; after this we slept some. Friday, 18th, some better; rode to Elder Sayer's meeting-house, and Brother Plummer preached; from thence to Elder Hathaway's in Assonet, where Brother Plummer preached again. I was much unwell this night; some brethren met us here, and we were glad. Saturday I returned home to my family, and found all well, but Brother Plummer set out for New Bedford and preached on the way.

This was a short and truly pleasant tour, but fatiguing, and I firmly believe some great good will be done in the name of the holy child Jesus. O Lord, so let it be, and thy name shall have all the glory.

DANIEL HIX.

This year, 1808, Elder Howard Tripp began preaching. He was born Nov. 8, 1789, about one mile south of the Head of Westport River. His advantages for education, like most country boys of that time, were limited; but early habits of industry, with plain living, strengthened a good constitution, and made him one of the most useful men in this vicinity. When twelve years old, he went to live with Ebenezer Tripp; with him he worked, teaming and farming, until after his marriage. What his early convictions of religious truth were before conversion, we have no means of learning; he has told some now living that, being convicted of sin at the age of seventeen, he felt deeply his situation, and many days were spent in prayer and self-examination before he found peace; then his joy was as deep as his conviction had been thorough. Though ardent in temperament, he possessed a well-balanced mind, and soon gained the confidence of others; and after relating a remarkably clear experience, he was baptized by Elder Hix, Oct. 25, 1807. His improvements were soon evident, and after

much urging, at the age of eighteen years, he preached his first sermon, Aug. 7, 1808, one half-mile from the Head of Westport River, in the dwelling-house occupied by the late Charles Craw. At this time he could hardly read the New Testament, but the sermon seems to have been well received, for he soon had invitations to preach in different places, and considerable revival interest followed his labors in Dartmouth and Westport. He did not devote his whole time to the work, but preached on the sabbath and evenings as opportunities presented. He also attended many funerals, before his ordination in 1824.

When he was twenty-one he hired out at ten dollars per month, but continued to preach in various localities. He was married to Thankful Tripp, daughter of James and Meribah Tripp, April 10, 1811. Soon after he separated from his partner in business, Ebenezer Tripp, and began on a small scale the business of purchasing farms. On obtaining one, it would make a home, while he labored constantly, sometimes by moonlight, building walls, &c., to increase its market value. After a few months' or years' work in this way, he would sell, or trade it for another at an advanced price, by which he accumulated quite a fortune. At one

time he agreed to buy a farm south of the Head of Westport River for one thousand dollars, but from representations made to him relative to the value of the land, he desired to withdraw from the bargain, and when the parties met to write the deed he offered the owner fifty dollars to release him from his verbal agreement. This was declined, and feeling that his word was as good as his bond, he closed the bargain. This was a type of the man. Economical and close in his dealings, as with his large family he was compelled to be, yet in his business relations he set an example that might well be imitated. In the case just cited, his fears proved groundless, for in a year he sold the farm for fifteen hundred dollars. Another plan he pursued profitably. During the short leisure after mowing, he would draw cord-wood into New Bedford and pile it in some vacant lots until the hardest part of the Winter season, when teaming was impossible; then he could sell his wood in a ready market. There is no doubt he received various presents occasionally for preaching, but even after ordination, though called to attend meetings, &c., away from home, his compensation was unworthy the name of salary. Thus he labored, year after year, studying his Bible and a few schoolbooks at home, training his

children to habits of industry, and with prudence maintaining his family comfortably. In May, 1823, his house was burned, and only the most necessary articles were saved; then he was aided somewhat in rebuilding by members of his church and society.

His family consisted of his wife and nine children, Delilah, Benjamin Taylor, Mary A., Meribah, James F., John M., David H., Adeline, and Daniel Hix. David died some years ago. All the family are respectable and useful citizens, and one, John M. Tripp, is a preacher in the Advent denomination.

It is to be regretted that Elder Tripp preserved no journal or papers recording the events of his early ministry, but he was evidently needed here, and from his ordination his history is identified with that of the church until his resignation in 1857.

Sometime in February, 1809, in New Bedford, Elder Hix baptized Harvey Sullings, whose name is still remembered there.

The record of baptisms continues: In Rochester, April 18, Philip Atsetts; in Sandwich, April 20, Josiah Macomber, Jacob Swift, Polly Cowne, Josiah Kinrick, a person named Nightingale, Remember Swift, Mehetable Norris; "a good work in this place; we thank God

and take courage." In Taunton, April 24, Hope Hathaway, Polly Read; "a solemn and joyful time." May 1, in New Bedford, above the Head of the River, at Bro. White's, ten married people were baptized, James Skiff, Joshua Tabor, Mary Tabor, Joseph Tabor, Rebecca Tabor, Peter Gifford, Desire Gifford, Lydia Tabor, Phebe Tabor, Polly Pease; "thank God for his work in this place." In Dartmouth, July 16, Richard Winslow, Jane Winslow, George Mosher, Phebe Mosher, Sally Lawton; "a day to be remembered by many." In Dartmouth, July 30, Peleg Sisson, afterwards a preacher; Rochester, Aug. 4, Susanna Edwards, Deborah Pope; Bedford village, Aug. 25, Sally Durfee; Westport, Sept. 1, Channing Davenport, Mercy Sherman; Dartmouth, Sept. 3, Job Terry and Maria Booth; "a solemn time." At the Head of the River, Sept. 14, Timothy Mendall, Sally Mendall, Abigail Sprague, Sally Tabor; "thank God for his good work." In Dartmouth, Sept. 16, James Tripp was baptized; at Bedford village, Sept. 24, Widow Deborah Wilson; Rochester, Nov. 2, John Cole and Rebecca Cole; in South Dartmouth, Nov. 7, Pardon Devoll, Benoni Small, Lydia Small, Roby Wood, and Betsey Bedon. These were the first baptized there. Nov. 14 in Mid-

deleborough, Phebe Vaun and Clarissa W. Bales ; Dartmouth, Dec. 3, Polly Bedon.

No record appears beyond the above list for the year 1809, but this, with the record of baptisms for the year 1810, shows that revivals were enjoyed in new fields, perhaps under the labors of Elder Tripp and other young preachers.

In New Bedford there were almost continual revivals. Jan. 26, 1810, Elder Hix baptized there Samuel Mendall and Abigail Rickenson ; Feb. 23, George Whitman, Betsey Mendall, Hannah Tripp, Ruth Wrightington, and Rhoda Washburn. This last candidate was the 1004th person Elder Hix had baptized since his ordination, or an average of more than thirty each year.

March 5, in Westport, he baptized Ruth Howland ; again March 25, Jireh Brownell, Pardon Howland, John Briggs, Mary Briggs, Meribah Shearman, Mary Howland, and Elizabeth Gifford. "This was the first baptizing season in South Westport."

March 30, in New Bedford, he baptized Amassa Simmons, Thomas Jenney, Kate Jenney, Rebecca Handay, Chloe Jenney, Thomas ———, and another person, name unknown. "Another victory gained in Dartmouth April

8th"; Deborah Chase, Lydia Terry, and April 21, James Allen were baptized. April 22, in New Bedford, Star Nicher, Enoch Butts, Sarah Smith, Eleanor James, Patience Briggs, and a candidate named Richardson were baptized; "a good day; O Lord, display thy power." In New Bedford, May 6, Sylvia Johnson, Easter Adams, Agnes Richards, Dency Johnson and Mary Ann Gelatte were baptized; these last were all colored people. In Portsmouth, R. I., May 13, Thomas Sisson, Rebecca Slocum, and Mary Cook; in New Bedford soon after, Peter Howard and Nancy Pease; May 25, same place, Mary Hart and Rebecca Sisson.

June 10, Elder Hix writes of a good work in Westport; he baptized Thomas Shearman, Ruth Cornell, Polly Fisher, Samuel Slocum, Dorcas Slocum, and a person named Briggs. July 4, in New Bedford at Bro. White's, "a good time"; Weltha Skiff, Weltha Tabor, Rebecca Allen and Elizabeth Tabor were baptized; in Middleborough, July 5, Lydia Jenny; in Rehoboth, July 15, Elizabeth Rounds, Hannah Bliss; in Dartmouth, July 22, Patience Mosher; in Westport, Aug. 6, Susanna Gifford, Thankful Tripp, and Mercy Tripp; in Dartmouth, Sept. 1, Levi Chase; in New Bedford, at the Point, near the last date, Lewis Tabor, Mary Tabor, ✓

Phebe Reynolds, and Hannah Bond; in Taunton, Sept. 10, Abner Pitts; Dartmouth, Dec. 2, John Head. This was the last baptism in 1810.

The year 1811 was characterized by the same revival spirit of former years, and the church grew rapidly in numbers and influence. It was also the year when the final separation took place from the Groton Conference. The following letter to Elder Silas Burrows, dated Aug. 2, 1811, explains itself.

Dear Brother and Elder, As you were the first that invited me to meet with the elders and brethren at Groton to form a union of churches, which took place June 20, 1786, the church of which I am a member with myself were received into fellowship as the minutes of the above meeting now before me show. I cannot find that the church in Dartmouth or I have departed from anything contained in the proceedings of said meeting, except your articles of faith, body of principles and rule of discipline, and these I understand you have laid aside for others, and all them we have laid aside for the rule Christ hath given us.

The proceedings of the conference for four years past, I do not so fully understand. I shall make some statements, and hope you will be able to make all things plain to me. First, the conference met at Groton, June 22-23, 1808, and the church of Dartmouth was represented by a letter and messengers; the number added the year previous was two hundred and sixty-two. It appears by the proceedings of the conference, that the letter, messengers, or the blessing God had bestowed upon us, did not give satisfaction, for some of the elders told our brethren they must not commune with them, and a committee of elders was appointed to inquire into the standing of the

church in Dartmouth under the pastoral care of Elder Daniel Hix, and report to our next conference. This committee, nor any other, ever came to see the church. The church expected to meet the committee or to hear again from the conference, but to our surprise we received a letter signed by Asa Wilcox in behalf of the conference, which says: "Beloved brethren, as a church in this conference, you have not been legally represented last year nor this; we know of nothing on our part to hinder. We invite you to continue your seats and fellowship with us, believing it will be for the honor of Christ and for the encouragement of his people." This was dated, Westerly, June 20, 1810. This was two years after the committee was chosen to look into the standing of the church. From this statement, the candid must conclude that the conference had received information that all uneasiness concerning our standing was removed. But a wonder appears to be brought forth by the conference when met at West Greenwich, June 19-20, 1811: "Voted to drop the Dartmouth church out of our fellowship." A great turn-about indeed: last year, "we know nothing to hinder fellowship; we invite you to continue your seat and fellowship with us." The church sent on brethren this year as messengers with a letter as heretofore, but some that had the lead objected to having it read in public. What was this for? Let the candid judge. If the letter blasphemed God or accused the conference wrongly, publish it to the world, that it may be known; if it speaks truth, why should any be ashamed? But a committee was appointed to examine the letter, and they consented to have it read, with this reserve, that no remarks be made thereon. This had the desired effect in the house, but after meeting the people found themselves at liberty and many showed their opinion of the matter. What has taken place in the church since the conference requested them to keep their seats and fellowship? Can you reconcile these proceedings? I know of no alteration except it be in this; that the Lord hath blessed us with a revival, and his work is glorious among us. Three in my family appear to have met with religion. The

work began, and has spread through all the society; it is believed that forty or fifty have experienced religion, and many more are inquiring, What shall I do? It appears to us that heaven owns us. Although the conference has dropped us, Jesus has not, thanks to God and the Lamb.

But I forbear; I had purposed to state the treatment I have received, but as this letter is lengthy I omit at this time, but I felt it my duty to make a fair statement of the whole matter and publish it to the world.

DANIEL HIX.

To Elder Silas Burrus.

On reviewing the circumstances now before us, several facts appear clearly. From the first the Dartmouth church had taken an unusual position in favor of religious liberty, and led by their clear-headed pastor, they became energetic and progressive in the work of saving souls. This course will always bring success, just as surely as a neglect of natural laws insures failure. Faithfulness created a public sentiment in favor of piety, and all the converts being aggressive, they rapidly extended the boundaries of the church. Failures there certainly were, and will be doubtless as long as human weakness exists, but it is believed that few instances are recorded where such extended and continual growth was maintained so many years. The reason is obvious, when we take into account the broad and everlasting principles upon which the church was founded. It

is evident also that this method of work brings us into collision with the unsanctified and narrow-minded of all classes, with some church-members as well as the world. In the case before us, the church as a body outgrew the worldly-minded, whether in sister churches or outside any church, and its members preached the perfect law of liberty they had learned of Christ. They did not oppose their brethren even of a different belief, but preached against everything they felt was injurious to their welfare. This brought them into antagonism with all who loved their creed and church forms better than spiritual life. The church had the spirit of Christ, and esteemed the whole Bible more than any partial or one-sided statement of divine truth; as a natural result, a separation became necessary. The believers here felt that the whole ought not to be sacrificed for a part, nor were they willing to surrender the natural right of thinking for themselves. Thus obeying the law of progress, they were led on to still higher degrees of religious prosperity. Nor is the good sense and judgment of Elder Hix less clearly apparent than his apostolic faith; his course was most judicious in preparing the way for the inevitable change, and he had a faculty of finding work for all, while his mind contin-

ually sought new channels of usefulness. He encouraged young men to preach, and from the records it is certain that if they departed from sound doctrine, he looked after them that no harm should come to others. He had occasion sometimes for rebuke, but an instance of harsh dealing has yet to be found; he seems to have been in season and out of season ever doing the Master's work.

In the year 1811 Elder Hix baptized the following candidates: in Rochester, Jan. 17, Ezekiel Cushman and Widow Rider, and 18th, two persons named Miggs; New Bedford, March 17, Rachel Sullings, Betsey Cottle, Mary Sandford, Avis Ellis; also two more in April, names unknown; in Dartmouth, July 7, Calvin Reynolds; again Aug. 4, Abigail Jones and Phebe Tabor; Aug. 11, Edward Wilson; in Rochester, Aug. 13, Andrew Randall; Dartmouth, Aug. 25, Elijah Allen and Daniel Gifford; Aug. 28, in Watuppa ponds, Job Sherman; Sept. 8, in Dartmouth, Jacob Samson; also Sept. 22, Jonathan Gifford, Abraham Allen, Stephen Ashley, James Ashley, Elisha Fuller, Jason Phillips, Lewis Gifford, Mary Davis, and Lucy Millard. "The work is glorious at this time; thank the Lord. Saints rejoice, converts sing, sinners mourn." In Rochester, Long Plain society,

Ebenezer Keene, jr., Abigail Wilbour and Elizabeth Wilcox were baptized; "a good work in this place." There seems to have been an increased interest in Dartmouth at this time, Oct. 6, for he writes, "The work is glorious; thank God I live to see this day; all glory to the Lamb that was slain for us." Candidates baptized, Sylvanus Allen, 2d, George Gifford, Pardon Jones, John Samson, Asa Nichols, Leonard Ashley, Alden Collins, Hix Gifford, Betsey Ashley, Amy Woddle; at North Westport, Oct. 9, John Crapo, Abraham Wordle. Nine members of the Long Plain society were baptized in Rochester soon after, James Simmons, Mercy Simmons, Joseph Wilbour, Asa Brient, Otis Oliver, Gibson Cushman, Catharine Pope, Delila Shearman, and Polly Sears; "this and the day before was a solemn and joyful time." In Dartmouth, Oct. 20, Major Pool, William Jucket, Barbara Jucket, Isaac Babcock, Abiel Crapo, Leonard Millard, Joseph Briggs and Rebecca Briggs were baptized; "a day of rejoicing and gladness of heart to many; thank the Lord." Also the same day, Mary Crapo, Nancy Burdin, Anna Washburn, Anna Russell, Lucy Snell, Betsey Allen. "Elder Babcock preached today to our satisfaction." Oct. 28, at Morton's ponds, Eliza Braley and Lucy Braley; Oct. 29,

at Rounseville's, probably in Freetown, Betsey Cummings and Lucy Ashley were baptized. Oct. 30, in Rochester, "the good work continues"; Charles Brightman, Meribah Brightman, John Sears and Nancy Sears were baptized. In Dartmouth, Nov. 3, Ezra Winslow, Abraham Ashley, jr., William Gifford, Content Crapo, Susanna Crapo, Susanna Gifford, Mary Samson, Elizabeth Bedon, Dighton Millard, Susanna Butts, William Ashley, and David Chase; "the spirit of the Lord this day was powerful, to the joy of saints and reaching sinners' hearts; praise ye the Lord, for he is worthy." In Westport at the Narrows, Elijah Blossom, Bradford Burdin, Mercury Besse, Susanna Briggs, Eliza Crocker; "a good time; the work increases in this place." In Dartmouth, Nov. 17, Arabia Samson, David Butts, jr.; also Dec. 1, Betsey Maxfield; Westport, Dec. 5, Pardon Wordell; Freetown, Dec. 12, Alick Burdin, Jephtha Ashley, Sarah Cottle; "a good day." Dartmouth, Dec. 15, Anna Jones, Hannah Jones.

The necessities of the society required at this time a larger house of worship, and in the Summer of 1811 the old house was taken down and a new one built, furnished partly with pews and partly with seats. Here Elder Hix preached many years, two or three Sundays in a month,

to large congregations from all the surrounding country and even from other towns. In his absence, the pulpit was supplied by Elder Ira Phillips or Howard Tripp, or some other local preachers.

In the year 1811, Mr. Thomas Lee felt it his duty to preach, and for several years held meetings in different neighborhoods. He was a man of considerable ability, and made many warm friends. He conceived that ordination was unnecessary, and baptized some converts, but the church not countenancing his irregularities, he left it, and finally joined the Shakers. He died Feb. 10, 1857.

The year 1812 was a time of excitement, yet the revival spirit continued in the church. Elder Hix pursued the course of former years, preaching and baptizing. Jan. 9, 1812, he baptized Joseph Davis; in Dartmouth, Feb. 2, Elizabeth Wordel; also April 5, Hope Collins; in Middleborough, April 13, Joseph Finney, another person named Finney, Zilpha Freeman, Abigail Sturdevant; again April 27, in Middleborough, Lathrop Lewis, a person named Finney, Hannah Westgate, and Betsey Hoover; in Dartmouth, soon after, Sally Crapo; in Fairhaven, John Perry and Sophia Spooner; Dartmouth, May 17, Charles Crapo; Westport, May 21,

Pardon Thomson, Nancy Mosher, and Elizabeth Gifford. Elder Hix went to Middleborough May 25, and baptized James Finney, Job Hoar, Maria Finney, and Sally Hoar; "bless the Lord for the good work in this place." May 30, in Fairhaven, he baptized Stephen Davis and Thomas Omans; Dartmouth, June 7, a person named Butts and another named Burt, Ruth Crapo, and Sarah Cottle, 2d; "praise the Lord for his spirit." Middleborough, June 15, Anna Phinney, Betsey Lewis, Phebe Quinn; "a good time; thank the Lord." Rochester, June 18, Lydia Randall and Susanna Howard; and the 19th, Richard Randall and Keziah Randall; at the Narrows, July 1, Hannah Crandall and Phebe Wordel; July 5, in Dartmouth, Richard Collins, Alpheus Simmons, Maria Perce; at the Narrows, July 8, Samson Sherman, jr., and another person named Sherman; Rochester, July 10, Caleb Mendall and Maria Mendall; July 11, in Middleborough, Mercy Hare; July 23, in Freetown, Hannah Ashley and Polly Burdin; "a good day; thank the Lord." Aug. 2, in Dartmouth, a person named Reed; at Bro. Rounseville's, Freetown, Oct. 30, two candidates, named Cummings and Lucas; in Dartmouth, the last of the year, B. C. Reynolds's wife.

The revival interest during the year 1813 was much less, yet we should suppose Elder Hix had a good degree of success. He baptized at the Ponds, Aug. 12, Sister Peckham; in Attleborough, Aug. 15, Stephen Bensale, Timothy Bullock, James Ellis, Alfred Wilmarth, Truman Hall, James Sadler, Zelotes Fuller, Esther Eldridge, and Ruam Tabor; "a good day, and long to be remembered; thank the Lord for his good work in this place." Aug. 20, he went to Middleborough and baptized one person, and Sept. 17 he baptized Levi Hathaway there; in Free-town, Percival Ashley near this time; and Oct. 21 he baptized Zilpha Devoll on the sea coast in Dartmouth.

CHAPTER V.

WAR OF 1812; SECESSION OF ANTI-WAR MEMBERS; REVIVAL AND FORMATION OF THE FIRST CHRISTIAN CHURCH IN WESTPORT; ORDINATION OF ELDER HOWARD TRIPP; GREAT REVIVAL OF 1825; ORGANIZATION OF FALL RIVER CHURCH; OTHER REVIVALS; DEATH OF AUNT MARY HIX; LAST SERMON AND DEATH OF ELDER DANIEL HIX; CHURCH TROUBLES; TEMPERANCE REFORM; LIST OF MEMBERS.

During the war with Great Britain, from 1812 to 1815, New England interests were very much depressed, and the alarms of war, with prostration of business, made money scarce, while provisions were very high. The people of the Dartmouth church bore their full share of hardship, yet another trial was in store for them. This was a secession of sixteen members, on the question of bearing arms. It is evident the non resistant element had been in the church from its organization, and but for the war might have remained passive; but as a number of the church members had been drafted into the coast guard, the question became prominent. It was agitated for several years, but it is not

known that Elder Hix took a decided stand either for or against it. When disunion became inevitable, he is said to have remarked in his quaint way, "The same door is open to go out that they had to come in, and I hope they won't take the side of the house with them."

Some time near the close or soon after he war, the following named members withdrew and formed a separate meeting: Rufus Tripp, David Craw, Ebenezer Tripp, James Upham, Levi Chase, Joseph Davis, Cynthia Crapo, Mercy Shearman, Elizabeth Mosher, John Gifford, Thomas Winslow, Abner Devoll, Pardon Howland, ——— Howland, Anna Williams, Ruth Cornell. The church clerk in his record says, "The above mentioned brethren and sisters formed a church by themselves in consequence of the church fellowshiping members that bear arms." Abner Devoll and Joseph Davis were their ministers, and after holding meetings in this vicinity for a while, they worshiped in a meeting-house at the Head of Westport River. Here Elder Peleg Sisson preached, and after the society was disbanded the meeting-house was removed to Pine Hill, Westport. Evidently the community was unprepared for such extreme views, which accounted for the failure of the movement.

For several years after the war, the church records are few and brief, and we hear of no revival until 1819. We are told that at this time the custom of feet washing was practised by some on communion days, and that the church cared for its own poor. These were among the earliest customs of this church.

It must have been in the Fall of 1819, or just before the revival of that year, that Abiathar Pool and Alpheus Simmons, with a colored man, were burning charcoal on the present farm of Captain Clothier Peirce, and as usual lodged in a cabin near the pit. One night, remarkable for its extreme stillness, the colored man awoke almost suffocated. He called to his companions, and hastened out, supposing the pit to be on fire; seeing no blaze, he hastily secured help for his comrades, which came too late; they were both dead. This event seemed to startle some to a sense of their danger out of Christ.

Soon afterwards a revival began, which extended into Westport, and resulted in the formation of the First Christian church in that town, besides a number of additions to the Dartmouth church. The First Christian church of Westport was formed at the Head of Westport River in 1819, and the following named persons were acknowledged as members by

Elder Hix : Peleg Sisson, afterwards the pastor ; Jonathan Mosher, deacon ; George Mosher, Thadeus Reynolds, Catherine Soule, Phebe Mosher, Rachel Tripp, Susanna Lawton, Elizabeth Tripp, Sophia Tripp. Some of these members were dismissed from the Dartmouth church, and the others were converts in Westport.

Elder Howard Tripp had now grown to be a useful preacher. He was favored with much revival interest, and Elder Hix was called to baptize many candidates. There is reason to believe that there were occasional seasons of special interest after 1819, but no general reformation until 1824. Then a revival began which extended far and wide.

About the first of November, 1824, Elder Mark Fernald visited North Dartmouth, from an impression that he ought to do so, and though he traveled out of his way one hundred miles, yet he said, "All my expense was made good to me, and I found it good to hear the Shepherd's voice." Many converts afterwards dated their experiences from his sermons. While here he was a member of the council called to ordain Howard Tripp to the work of the gospel ministry. These services were held Nov. 3, 1824. The council consisted of Mark

Fernald, Moses How, Daniel Hix, and Benjamin Taylor, whose names were all signed to the certificate of ordination, now in the possession of Benjamin T. Tripp. Tabor Ashley was ordained deacon the same day.

The death of Deacon Abraham Ashley, in the first part of December, 1824, being very sudden, had such an effect upon the community that three young people, Robert W. Cottle, Barnabas Collins, and Hope Collins, resolved to seek the Lord. Deacon Ashley had been long in the church, and though strongly Calvinistic, so much so that he refused to vote for the denominational change of the church, yet for the sake of peace he kept his place, and died in the triumphs of a Christian faith. The three young people just named kept their resolution, and the reformation extended from Dartmouth to Westport, Fall River, Freetown, and Middleborough. The revival seemed almost a surprise to Elder Hix and others most interested. Among the first conversions was that of a young lady named Reynolds, who lived with Deacon Abiel Davis. She was on a visit to her home at Copicut, and at a meeting held there, first rose for prayers. On hearing the news, the worthy Deacon exclaimed, "Surely the Lord was in the place and I knew it not." The

revival continued until the Fall of 1826, and resulted in nearly one hundred additions to the church in Dartmouth, besides many who were converted in other places. There must have been several hundred conversions in all. Elder Tripp preached mostly in Westport and Elder Hix in Dartmouth, but both baptized in different localities. The church record says, "The revival appeared to spread in different directions, people were anxious to attend meetings, young people began to desire the prayers of Christians, solemnity was visible in all the meetings, and many embraced religion and spoke of the glory of the Lord."

In the first part of February, 1825, ten young converts were baptized by Elders Hix and Tripp, and the last part of the month three more. March 5, eleven joined the church; the next day, ten more were baptized by Elders Hix and Tripp; March 10, two candidates were baptized at the Ponds by Elder Hix. March 19, ten believers were added to the church; March 20, thirteen were baptized, and March 24, four others at the Ponds. April 2, seventeen who had been baptized joined the church. April 3, Elder Hix went to Troy (Fall River) and baptized three persons; April 7, seven more were baptized by Elders Hix and Tripp;

April 14, Elder Hix baptized four at Troy; April 16, twelve were added to the church, and the next day Elders Hix and Tripp baptized seven more; April 21, Elders Hix and Tripp baptized four persons at Freetown Furnace; May 7, five persons joined the church; May 8, four were baptized, one of whom joined the church; May 21 four believers were received into the church, and May 22 Elder Hix baptized five more converts; May 25 Elder Tripp baptized three in Westport, and in the month of May Elder Hix visited Fall River and baptized eight; Elder Hix baptized two persons June 19, and the same month three more in Fall River. July 2, five joined the church.

June 19, 1826, Elder Hix baptized two persons; at the July church meeting, four joined the church; July 3, two believers were baptized by Elder Tripp.

It is evident the record of baptisms is far from complete, but the additions to the church during this revival are recorded in the list of members.

The condition of the church at this time must have resembled its earlier history when converts were multiplied, for nearly all the young people became interested in religion and joined the church.

March 5, 1825, the church chose Jesse W. Nichols clerk, which office he filled until his removal to Connecticut in 1830.

In the year 1825, Rev. Albert G. Morton began his public ministry in this place; he preached his first sermon, from Heb. XII, 1, in the church at Hixville, Aug. 7, 1825, at the age of twenty-one years, thus giving a promise of usefulness which has been amply fulfilled by a long and honorable life. Elder Hix seems to have taken pains to encourage young men in the ministry, and the results must have been gratifying to him in later years.

Beyond the revival of 1825-6, there were few incidents of importance until the reformation of 1830. Church meetings were regularly held the first Saturday of each month; the branch churches were visited occasionally by Elder Hix or Tripp, and the meetings generally were well attended. This state of things was maintained by the progressive character of the church; it led, not followed public sentiment, and its influences largely moulded the youthful minds which came upon the stage of action, and prepared them to become the bone and sinew of the church to-day.

It is interesting to note the process of growth in any society, especially such an organization

as the church before us. A few sermons preached by Elder Jacob Hix in almost a wilderness were followed by a work of grace covering townships, originating churches of large influence, and calling into activity the multiplied religious forces of our day. It is truly wonderful; it must be the work of God.

One reason for the success of the church in Dartmouth, is the fact that being aggressive, it was consequently united. In some respects, a church resembles an army; it must have an object ever in view, and a few days of idleness or distraction of thought will do more injury than a season of persecution. This church had a leader whose counsels were practical; he knew the people with whom he lived, and he was sustained by a strong-willed membership, whose prayers and hymns carried conviction to Zion's foes. Intense, practical, and with a profound knowledge of human nature, it would have been strange if Elder Hix and the church had failed in their work.

In 1828 the Christian conference was held with the church in Dartmouth. We have no particulars of this meeting, but it was doubtless profitable to the people.

In 1829 another revival began, which continued several years. At the church meeting held

March 7, 1829, three persons were added to the church.

At this meeting, a committee, consisting of Elder Howard Tripp, Deacon Tabor Ashley, Brothers Jonathan Davis, Pardon Wordelle and Jesse W. Nichols, was chosen with Elder Hix to revise the church records. The committee met at Elder Hix's house, and proceeded to copy from the old records all the names of the living members, and found two hundred thirty-seven persons enrolled; two hundred twenty-six had been dismissed or removed, and one hundred fifty-seven had died, since the organization of the church; this of course included only the Dartmouth church.

This month (March,) another church meeting was held, at which "a committee was appointed to visit some brethren and sisters who have not attended meeting for some years, and learn their state of mind."

A letter was also read in this meeting from Elder Joshua V. Himes, who then preached in Troy, stating "that a revival in that place had caused the brethren there to think of forming a church." "Some thirty or forty had been converted, and Elder Hix was requested to meet with them on the evening of April 9, for the purpose of organizing a church, providing it is

deemed expedient; also ten of our brethren and sisters who reside there have requested a dismissal and letters of recommendation as soon as the church is organized." This request was granted, and the following named persons were dismissed with letters of recommendation under date of April 4, 1829: Silas Collins, Peleg Babcock, Ezekiel Chace, Rebecca Burt, Priscilla Chace, Abiah T. Snell, Lydia Horton, Sally Blossom, Betsey Durfee, Lydia Chace. "The church being formed at Fall River, the above named members are dismissed from this church." This is attested by J. W. Nichols, church clerk. Ezekiel and Lydia Chace afterwards returned.

Some months before, Jonathan Davis had been chosen deacon, and now took his place.

May 3, 1829, Elder Tripp baptized two young ladies, who subsequently joined the church. The revival interest continued, and though not so sweeping as in former years, thirteen joined the church this Summer. Baptizing was suspended for the Winter, but eleven were baptized and joined the church in the Spring of 1830. Nine others became church members during the Summer. The years 1831, 2 and 3 witnessed a steady growth in numbers, though during this time quite a number of the older members were

claimed by death. Several members near this time were dealt with for various misdemeanors and dismissed.

A revival began in the Summer of 1832 at Westport Factory, in some prayer-meetings held there, and about fifty were converted. Among the converts was Ruth Gifford, a beautiful and intelligent girl of a cheerful disposition, who with others at first went to a meeting and listened outside a while, and then came away. She afterwards married Elder John Phillips, and was the mother of J. T. Phillips, one of our ministers in Indiana.

Near this date the health of Elder Hix began to fail, and we have no more records of baptism at his hands. In August, 1832, Elder Elijah Shaw made him a visit and preached for him. "Elder Hix was then seventy-seven years old, had preached more than fifty years, and baptized between fifteen hundred and two thousand persons." It is likely he wished to be relieved from a part of his work, for at a church meeting, March 9, 1833, it was unanimously voted to have Elder Howard Tripp to preach in Dartmouth one half or three quarters of the time for the ensuing year; also voted that he should take the care and charge of the First Christian Church in Dartmouth, that

Elder Daniel Hix, through age and infirmities, wished to be released from. At this time Jonathan Davis was church clerk. It is not likely Elder Hix gave up preaching all at once, but his health became no better, and the church voted unanimously, June 7, 1834, "that Elder Howard Tripp should have the care and charge of the church so long as they could walk together."

The Summer of 1833 was characterized by the same gentle shower of grace that had marked preceding years, and December 7th quite a number joined the church. The church was still in view of its aged pastor, and the able hands of Elder Tripp executed whatever seemed necessary for the public good. It was indeed the busiest and perhaps the most useful period of Elder Tripp's life. Around him were gathered not only his own children but others almost as dear, who were coming to fill the places of those who had fallen under the leadership of Elder Hix. It was Elder Tripp's work to encourage and train these converts for the stern trials that should come upon the church. The work was with the Divine help well done; for had it not been for those years of frequent revivals from 1830 to 1842, there would scarcely have been a church to-day. Never has been

exemplified more clearly a Father's hand in the care of his church, than during this part of its history. Of a large company of young people then converted, a number of both sexes have been faithful through all subsequent trials, and are still sustaining the church by precept, example, and means, striving to gather in recruits for Zion. The wild frenzy of 1843 failed to carry them away, discouragements have not driven them from the post of duty; nor church dissensions kept them from the sabbath service. They are now growing old, but they are yet known as the bulwarks of the church. God bless them.

Perhaps, like empires, churches have stages of growth and seasons of decay. It is clear that for more than ten years prior to 1843 the church at Hixville, under the care of Elder Tripp, was a power in the community. It is said that during that time intemperance was increasing; that was perhaps true of every country village in Massachusetts. Sabbath-breaking was common, no doubt, but the church member who drank freely was dismissed, while the line between piety and vice was drawn more clearly than now. The church as a body commanded the respect of the community, and certainly

embraced the most respectable portion of the people.

In the Summer of 1835, the first Sunday-school was organized at Hixville.

Elder Hix preached but little after 1833. He had suffered for several years from a kidney disease, and gradually his disorder took the form of consumption, but having a farm, he was enabled with his wife to live comfortably as they walked quietly down the western hill of life.

Aunt Mary was called first. Though suffering at times from a humor, she had been able to work hard through life and exercise all the qualities of a thrifty housekeeper. Having no children of their own, she with her husband had brought up several children in the course of their sixty years of married life; and though more impulsive than Elder Hix, Aunt Mary is still remembered with love by those who knew her best. In the last of August or first of September she took a severe cold, which with the humor produced a fever, of which she died, Sept. 28, 1837. Elder Moses How preached her funeral sermon, from the text, "Mary hath chosen that good part, which shall not be taken away from her." Luke, x, 42. This sad event, in his weak state, perhaps shortened Elder Hix's life.

About two months after, he preached his last sermon, Thanksgiving day, Nov. 20, 1837. We are told that people came many miles to hear what all expected to be his farewell discourse. Just before speaking, he whispered, "I have forgotten my text." "Can you tell any of the words?" asked the younger pastor. "The word thanks was in it." "Was it Thanks be unto God for his unspeakable gift?" "Yes, that was it." His text was found in II Cor. IX, 15, Elder Tripp helped him to his feet, and he spoke for an hour with considerable animation. It was Elder Hix's last public service.

This Fall his health failed considerably. Deacon Jonathan Davis, being elected representative to Boston, before going away called upon Elder Hix, and found him very feeble. He said but little, and evidently realized his situation. Before Mr. Davis left, he received for safe keeping a number of church books, records, &c., which have been used in the preparation of this work.

Elder Hix continued to fail until March 22, 1838, when he expired, aged 82 years 3 months 22 days. He had spoken occasionally of his approaching death, and always with the assurance of a life beyond the grave; but it was the life which for more than fifty years had been

devoted to Christ that bore the strongest evidence of eternal realities. His funeral services were conducted by Elder How, who preached from the text, "Help, Lord; for the godly man ceaseth;" for the faithful fail from among the children of men." Psalm XII, 1. His remains, with those of his wife, were interred near the church of his choice, according to his request, and are almost surrounded by the graves of his friends and former church members.

Thus ended a successful life, a life founded on integrity, matured by successes in his chosen work. He died as the sun sets beyond the hills, reflecting backward rays of light and glory. Truly he was a great man; whether we consider his early disadvantages or later responsibilities, he manifested a clear mind with a discriminating judgment worthy of all praise. Energy, native talent and discretion were all exhibited in his life work.

Among the first converts of the revival in 1825 was Barnabas Collins, who afterwards felt it his duty to preach, and he was ordained April 25, 1838, shortly after Elder Hix's death, by Elders Moses How and Howard Tripp. This seemed necessary, as Elder Tripp needed help. Elder Collins is still living in New Bedford at an advanced age.

Soon after this, religious changes took place, which it is said Elder Hix foresaw. These changes cannot be attributed wholly to his absence; they came largely as the result of circumstances natural in themselves. The branch churches had before this become practically independent, and if Elder Hix had lived longer he might not have had influence enough to allay the trouble in relation to singing, or prevent the Advent excitement. It is plain the church had reached another crisis, and several causes combined to reduce the membership and injure its influence.

To explain the declension which followed, attention must be given to certain principles ever in operation. The laws of success require of a church that there be a union of purpose, which union can only grow out of a personal religious experience. Again, if this union is interrupted by new influences, or new purposes divert the mind from the work of salvation, other interests appear, and the door is opened for prejudice and jealousy with all the hateful broods of selfishness to enter. Such being the case, farewell to peace, discipline, and piety. The only safe course is never to allow anything to lead the church away from its legitimate work. When unavoidable questions arise, threat-

ening disunion, the principles of the Bible should be applied by mutual consent or by disinterested councils in a way that will not provoke public discussion; the method of work is often as important as the work itself. Love and justice are ever in harmony, and if Christians even yet realized the power of charity, many difficulties might be avoided.

Elder Hix ever acted on these principles, and his church was always alive and at work. When questions came up like that of singing, he took a common-sense view of them. He said once in reference to this question, "I am willing the devil should look over my shoulder if he will hear me preach." The decision of the council years before in Elder Hathaway's church reveals his opinion about singing.

From the first, an executive committee had been elected, to which questions were sometimes referred for decision. In 1837, Nov. 18, a business meeting of the church was called, to determine the power of this committee. The subject of singing by note had come up, and some had denied the power of the committee to decide such questions. At this meeting it was unanimously voted "that the committee had a right to decide on all matters brought before it." The next subject was the mode of singing, and

“it was voted that the way they anciently sang should be practised in the meeting-house for the future.”

This did not settle the question: quite a number of the younger people were good singers, and naturally wished to sing correctly; the discussion became warm, and for months the cords of brotherly love were loosened. A committee of several brethren was appointed to examine the writings of Elder Hix and learn the former proceedings, and at a church meeting held April 27, 1838, a compromise was made by the following votes, as recorded by Jonathan Davis, clerk: “Voted that they would have note singing for the future. Voted that those who made no profession of religion might join with them in singing. Voted that those brethren and sisters who do not join in singing by note may select a hymn or ask the minister to select a hymn and read it for them to sing; also voted not to invite the nonprofessors into the singers’ seat.”

The subject however did not rest, for at a business meeting called Dec. 6, 1839, the subject of singing was taken up, “and as considerable had been said and felt about the way that singing should be practised, it called the attendance of a large number of faithful brethren

that appeared to feel desirous that union and fellowship might again be felt in the church as a body. After all present that wished to speak had given in their minds and views on the subject, they almost unanimously came to the conclusion that singing should be governed by the church; and that the brethren and sisters and those who had experienced religion and lived as Christians should have the privilege of singing by note in the meeting-house at any time or all times when they chose." This was probably the best course that could have been taken, for we hear of no more trouble about singing.

At the yearly church meeting, held May 16, 1840, the church committee chosen were Abraham Ashley, Lemuel Reed, William Cowen, John Millard, Danforth Hathaway, Samuel Sabin, and Joshua Wordelle. The last named served two years, when he resigned, and Benjamin Gifford was elected in his place. David Wilson was afterwards added to this committee. The above-named persons were chosen "to be a standing committee, and were to have authority, and it is meant to be their duty to visit such members as the church shall direct them to visit; to decide on all difficulties that may take place in the church, and if necessary call special

meetings for business, but in all cases the committee shall be under the control of the church. The decisions of this committee are however to be final."

"At the church meeting held June 6, 1840, the following named brethren were chosen and set apart for deacons: Abraham Ashley, David Wilson, Perry Davis."

During the year 1840, a good degree of interest prevailed, which continued until 1842, at which time many gave evidence of being born again. About fifty joined the church in 1842. This revival was in connection with the temperance reform begun the year before.

Elder Timothy Cole probably delivered the first temperance lecture in the place, in 1831. A pledge was circulated and signed to abstain from all distilled liquors, and a society was formed, and meetings held for some time. The pledge proving its weakness by allowing the free use of fermented liquors, the society fell into disrepute.

In 1841 the present Total Abstinence Washingtonian Society was formed, which by moral suasion has accomplished much good. The first president was Gilbert Millard, and being sustained by Elder Tripp, John Millard, Danforth Hathaway and others, the society soon

became a power in the community. There is no doubt such a society was needed, as drunkenness was common, and in some parts of the town, sabbath-breaking, fighting and poverty were frequently seen. There was the usual opposition to a new movement, but being forwarded by a large number of the young people, the work went on, and its benefits are enjoyed to-day. The society has found it necessary to make but little change in its methods of work up to the present time. The meetings have ever been conducted as gospel temperance meetings, held sometimes in the church, sometimes in a hall or schoolroom, and in private dwellings in different localities. Occasionally lecturers have been employed, but usually, after opening the meeting by singing and prayer, all who choose speak on the subject of temperance or religion as seems best. The yearly meeting elects a president and vice-presidents, clerk and treasurer, with an executive committee of both sexes to labor with those who violate the pledge, and manage the general interests of the society. Care is taken to deal with members on Christian principles, and in no case is a member's name stricken from the roll until all means of reform have failed. Could the history of this society

be written, many surprising cases of reform would be made public; sometimes there is a failure, but usually love and forbearance with private discipline are successful, and the inebriate is restored. Like the church, its influence has extended to other localities and has quietly done much good. The presidents of this society, as nearly as they can now be ascertained, have been Gilbert Millard, Abraham A. Allen, Andrew T. Wilbur, Frederick P. Wilbur, Washington Whithead, Job Chace, William Gifford, Elder William Faunce, Otis Manchester, Ebenezer C. Andrews, S. M. Andrews, James Webb, J. C. Hathaway, Richard Duckworth, and Irving C. Reed, with perhaps some others. It is believed, although the meetings have been suspended sometimes in Summer, that for nearly forty years a meeting each week has been a fair average. It should be said, that the society has engaged the labors of many church members, and exercised a favorable influence upon the morals of the community.

The following is a list of church members living in 1829, with all who joined from 1825 to Nov. 2, 1844.

When received.

- Before 1825 Abram A. Allen, died April 2, 1872.
 Before 1825 Amy Allen, deceased.
 April 2, 1825 Isaac Allen, unknown.
 Before 1825 Mercy Allen, dead.
 Dec. 7, 1833 Sarah Allen, dismissed by request.
 March 5, 1842 Sylvenus Allen, went away.
 March 19, 1825 Almira Samson Andrews, died in faith.
 April 16, 1842 Ann E. Andrews, dead.
 Sept. 2, 1837 Betsey Andrews, dead.
 June 4, 1836 Ebenezer Andrews, withdrew April 6, 1843.
 March 4, 1833 Hannah Pool Andrews.
 Aug. 2, 1834 John Andrews, jr., dead.
 Oct. 2, 1831 Stephen Andrews, 2d, dismissed with letter.
 June 4, 1836 William F. Andrews, died in faith 1877.
 Before 1825 Abraham Ashley, deacon, died June, 1870.
 Before 1825 Almeda Ashley, dead.
 Before 1825 Elizabeth Ashley, dead.
 June 2, 1838 George Ashley, dead.
 Before 1825 Hannah Ashley, dead.
 July 7, 1827 Hannah Ashley, dead.
 March 5, 1825 Hope Collins Ashley, withdrew Sept. 7, 1844.
 Before 1825 James Ashley, died 1839.
 March 3, 1838 Jefferson Ashley, withdrew Nov. 4, 1843.
 Before 1825 Leonard Ashley, dismissed with letter Nov. 6,
 1852.
 Jan. 4, 1837 Malora Crapo Ashley, withdrew March, 1845.
 June 4, 1842 Phebe Faunce Ashley.
 April 4, 1840 Rachel Davis Ashley.
 March 5, 1825 Rebecca Ashley, died in faith Jan. 25, 1827.
 Before 1825 Stephen Ashley, dead.
 June 2, 1838 Susan Ashley, dead.
 July 2, 1842 Sybil Ashley.
 Before 1825 Tabor Ashley, deacon, died Feb. 22, 1845.
 March 7, 1829 Warren Ashley, dismissed Nov. 1837.
 Before 1825 William Ashley, died April 5, 1830.

When received.

- Before 1825 Chace Babcock, dismissed with letter 1829.
 Before 1825 Isaac Babcock, dead.
 April 3, 1830 Peleg Babcock, dismissed with letter 1829.
 Before 1825 Phebe Babcock, dismissed with letter 1829.
 April 4, 1840 Patience Wordelle Barney, dismissed with letter.
 June 4, 1842 Phebe Barrett, dead.
 Before 1825 Mercury Besse, dismissed Sept. 1, 1832.
 July 2, 1825 Barnabas Blossom.
 June 5, 1830 Clarinda Blossom, died Dec. 1838.
 June 5, 1830 Clarissa Blossom, dismissed with letter.
 Feb. 4, 1826 Elijah Blossom, died 1840.
 May 1, 1830 Mary Blossom, dismissed with letter.
 Before 1825 Sally Millard Blossom, dismissed with letter.
 Oct. 1, 1825 Sally Millard Blossom, dismissed with letter.
 June 6, 1829 Sarah M. Blossom.
 Before 1825 Amy Booth, died Jan. 11, 1849.
 Before 1825 Elizabeth Booth, dismissed with letter Sept.
 1833.
 March 19, 1825 Alexander Borden, died 1832.
 Before 1825 Hannah Borden, dead.
 Before 1825 Mercy Borden, died 1838.
 Before 1825 Nancy Borden, removed.
 April 4, 1840 Rebecca Borden, dead.
 March 19, 1825 Thomas Borden, removed.
 Before 1825 Sally Bosworth, dismissed June, 1826.
 June 1, 1833 Elias Briggs, dismissed Sept. 1836.
 Jan. 5, 1833 Eliza Ann Briggs.
 Jan. 5, 1833 Elizabeth Briggs, withdrew Sept. 1844.
 Aug. 6, 1825 Ephraim Briggs, jr., dead.
 Before 1825 Joseph Briggs, withdrew 1841.
 Feb. 4, 1837 Polly Briggs.
 July 3, 1841 Prudence Wilbor Briggs, withdrew 1844.
 Before 1825 Rebecca Briggs, dead.
 Before 1825 Polly Brightman, dead.
 April 2, 1842 Judith A. Brown, dead.

When received.

- Dec. 7, 1833 Adeline Allen Bullock.
 Before 1825 Rebecca Burt, dismissed with letter.
 July 2, 1842 David Butts.
 Dec. 3, 1842 Lydia Butts, dead.
 Before 1825 Rebecca Butts, dead.
 July 2, 1842 Samuel Butts, withdrew 1843.
 1845 William Butts, died Sept. 1851.
 Before 1825 Hope Capron, died in faith.
 Dec. 7, 1833 Dilly Chace.
 Before 1825 Ezekiel Chace, dismissed with letter, received
 again May 7, 1831, dead.
 April, 1836 Frederick Chace.
 Before 1825 Hannah Chace, dead.
 April 2, 1842 Hannah W. Chace, deceased.
 Before 1825 John Chace, deceased.
 Aug. 6, 1825 Joseph Chace, dead.
 Before 1825 Lucy Chace, died in 1838.
 June 4, 1836 Lucy Chace, dead.
 Before 1825 Lydia Chace, dismissed with letter, received
 again May 7, 1831, dead.
 Before 1825 Mary Chace, died Jan. 1834.
 April 16, 1842 Nathan Chace.
 Before 1825 Phebe Chace, dead.
 May 1, 1830 Polly Chace, dead.
 Before 1825 Priscilla Chace, dismissed with letter.
 May 7, 1831 Priscilla Chace, died Sept. 1834.
 April 16, 1842 Rhoda Chace, dismissed conditionally 1875.
 April 16, 1825 Sally Jones Chace.
 July 2, 1825 Susannah Chace.
 May 7, 1825 Polly Clark, removed Sept. 1825.
 April 2, 1825 Abiel D. Collins, withdrew Nov. 4, 1843.
 Before 1825 Alden Collins, withdrew Nov. 4, 1843.
 Dec. 7, 1833 Allen Collins, dead.
 March 5, 1825 Barnabas Collins, ordained April 25, 1838.
 Before 1825 Benjamin Collins, dead.

When received.

- June 2, 1838 Brightman Collins, withdrew Sept. 7, 1844.
 March 5, 1825 Hannah Chace Collins, died in faith.
 Before 1825 Hope Collins, died Jan. 1836.
 Before 1825 Lois Collins, died in faith Nov. 1842.
 Sept. 4, 1831 Mary White Collins, dead.
 April 2, 1825 Nancy Collins, withdrew 1843.
 Before 1825 Olive Collins, died 1836.
 Feb. 6, 1829 Rhoda Collins, dead.
 Before 1825 Richard Collins, 2d, deacon, deceased Dec. 25, 1851.
 Before 1825 Sally Collins, dead.
 Before 1825 Silas Collins, dismissed with letter.
 Aug. 2, 1834 Abiah Hathaway Cook.
 April 16, 1825 Clarissa Reynolds Cornell, dismissed with letter.
 July 1, 1837 Jacob Cornell, dead.
 Before 1825 Jemima Cornell, dismissed in 1832.
 May 4, 1833 Phebe A. Cornell.
 Before 1825 William Cornell, dismissed in 1832.
 Before 1825 Hannah Cottle, dead.
 March 5, 1825 Robert W. Cottle, withdrew Nov. 4, 1843.
 Before 1825 Sally Cottle, died Oct. 1855.
 Before 1825 Sarah Cottle, dead.
 Aug. 1, 1836 Susan Cottle, withdrew Nov. 4, 1843.
 April 2, 1825 Thomas Cottle, withdrew 1837.
 Before 1825 Eliza Cowen, dead.
 Sept. 2, 1826 Elizabeth Cowen, dead.
 Before 1825 Hope Cowen, dead.
 May 7, 1842 Leonard M. Cowen.
 July 3, 1830 Margaret Cowen.
 May 1, 1830 Mary Cowen, dead.
 April 16, 1825 Philip Cowen, dismissed Aug. 2, 1828.
 April 2, 1825 Wealthy Cowen.
 Before 1825 William Cowen, withdrew April 6, 1843.
 March 19, 1842 Zenas Cowen, died 1853.
 June 6, 1840 Zenas B. Cowen, dismissed with letter.

When received.

- Before 1825 Dorcas Crank, died in faith.
 Before 1825 Abiel Crapo, dismissed.
 Before 1825 Charles Crapo, dead.
 March 19, 1825 Joseph Crapo, removed.
 Before 1825 Peter Crapo, dead.
 Before 1825 Sally Crapo, dead.
 April 4, 1840 Sally A. Weaver Crapo, dismissed with letter.
 Sept. 2, 1837 Sarah Crapo.
 Before 1825 Susan Crapo, dead.
 Before 1825 Keturah Cummings, dead.
 Before 1825 Mary Cummings, dead.
 Before 1825 Abiel Davis, deacon, died strong in faith Sept.
 28, 1840.
 March 19, 1825 Clarissa Wordelle Davis, dead.
 July 7, 1838 Daniel Davis, dismissed June, 1842.
 May 21, 1825 Fanny Chace Davis, removed.
 May 1, 1830 Hannah Wordelle Davis.
 Before 1825 Hope Davis, died Sept. 1829.
 Sept. 3, 1825 Jonathan Davis, chosen deacon 1829, and clerk
 June 5, 1830, died March 28, 1851.
 Before 1825 Lovisa Davis, died in faith Jan. 5, 1835.
 Jan. 2, 1839 Lucy Thurston Davis, dead.
 Nov. 15, 1825 Perry Davis, elected deacon June 6, 1840, clerk
 April 8, 1852, dismissed with letter 1857.
 Before 1825 Polly Davis, dead.
 Nov. 15, 1825 Rachel Davis, dismissed with letter.
 Before 1825 Rebecca Russell Davis, dead.
 Before 1825 Ruth Davis, probably dead.
 June 5, 1830 Ruth Davis, dismissed with letter.
 April 2, 1825 Sally Wordelle Davis, dead.
 Before 1825 Else Dennis, died in faith Dec. 15, 1834.
 Nov. 15, 1825 Mahaly Dennis, dismissed with letter.
 Sept. 5, 1829 Peleg Dennis, dismissed with letter.
 Before 1825 Robert Dennis, died June, 1851.
 Dec. 7, 1833 Sylvia Dennis, dead.

When received.

- Before 1825 Anna Driscoll.
 Before 1825 Daniel Driscoll, dead.
 Before 1825 Betsey Durfee, dismissed with letter.
 Aug, 6, 1825 Mary Durfee, died 1836.
 Before 1825 Sarah Durfee, died in 1837.
 Before 1825 Betsey Edminster, dismissed with letter.
 Before 1825 Sally Eldridge, dead.
 April 2, 1825 Eliza Faunce.
 July 4, 1829 John Faunce.
 Before 1825 Patience Faunce, died in 1839.
 April 4, 1840 Samuel Faunce, dead.
 Before 1825 Sarah Faunce, dead.
 Before 1825 Thomas Faunce, died 1841.
 Before 1825 Betsey Fisher, dead.
 May 21, 1825 Isaac Fisher, died March, 1851.
 May 21, 1842 Howard Francis, withdrew April 6, 1843.
 Sept. 3, 1825 John Francis, dead.
 May 7, 1825 Lydia Francis, dead.
 July 7, 1838 Mercy Francis, died in faith.
 Before 1825 Nancy Francis, dead.
 April 4, 1840 Peace B. Francis, died Oct. 9, 1879.
 Sept. 2, 1826 Polly Francis, dead.
 Sept. 3, 1825 Rebecca Francis, dead.
 Before 1825 Sarah Francis, died 1838.
 July 2, 1825 William Francis.
 Jan. 2, 1839 George Freelove, jr.
 April 16, 1825 Lydia Freelove, dismissed Aug. 2, 1828.
 May 2, 1840 Benjamin Gifford, withdrew Nov. 4, 1843.
 April 16, 1825 Betsey Samson Gifford.
 Before 1825 Dinah Gifford, dismissed with letter 1831.
 Before 1825 Elizabeth Gifford, died in good standing.
 June 4, 1842 Emily Chace Gifford.
 Before 1825 George Gifford, dead.
 March 5, 1825 George Gifford, dismissed July, 1833.
 1826 Hannah Gifford, dead.

When received.

- Before 1825 Lewis Gifford, died Dec. 14, 1843.
 Before 1825 Luther Gifford, dead.
 May 7, 1825 Mary Gifford, withdrew Nov. 4, 1843.
 April 2, 1842 Mary Gifford.
 May 1, 1830 Nancy Gifford, dead.
 Before 1825 Peleg Gifford, dead.
 Aug. 7, 1830 Rebecca Gifford, dead.
 April 16, 1825 Ruth Gifford, died in faith Sept. 1827.
 Before 1825 Sally Gifford, dismissed with letter 1840.
 Aug. 6, 1825 Sarah Gifford, dead.
 Before 1825 Susanna Gifford, died Oct. 5, 1833.
 Feb. 6, 1829 Sylvia Gifford, died in faith.
 May 1, 1830 Virtue Gifford, dead.
 Before 1825 William Gifford, died 1838.
 Before 1825 William Gifford, 2d, dead.
 Aug. 4, 1832 William Gifford, dead.
 July 4, 1829 Alice Mosher Goodnough, dismissed with letter.
 April 2, 1842 Benjamin Hart, dead.
 July 3, 1830 Ephraim Hart, dead.
 1845 Rebecca Hart, died 1868.
 Nov. 5, 1836 Lydia Haskell, dismissed 1842.
 April 16, 1825 Michael Haskell, dismissed March 2, 1833.
 Before 1825 Abiah Hathaway, dead.
 Aug. 1, 1836 Charity Hathaway.
 Before 1825 Danforth Hathaway, died March 7, 1872.
 Aug. 6, 1825 Hannah Hathaway.
 March 19, 1825 John Hathaway, dismissed 1836.
 Before 1825 Phebe Hathaway, dead.
 April 16, 1825 Roxellany Lee Hathaway, dead.
 May 7, 1825 Ruth Hathaway, removed.
 Jan. 2, 1839 Thomas Hathaway, withdrew Sept. 7, 1844.
 May 2, 1840 Thomas S. Hathaway, withdrew Nov. 4, 1843.
 Before 1825 Lucy Heffords, dismissed with letter 1842.
 April 4, 1840 Amanda Hix, removed.
 Before 1825 Daniel Hix, Elder, died March 22, 1838.

When received.

- Sept. 1, 1838 Jacob Hix, dismissed 1868.
 Before 1825 Mary Hix, died Sept. 28, 1837.
 May 1, 1830 Prudy Hix.
 Aug. 7, 1830 Ruth Gifford Hix.
 Before 1825 Serapta Hix, dismissed with letter.
 Before 1825 Lydia Horton, dismissed with letter.
 July 2, 1825 Joanna Jones Hunt.
 July 3, 1830 Eliza Sherman Jennings.
 May 21, 1842 Benjamin W. Jones.
 Before 1825 Caleb Jones, dismissed with letter 1829.
 March 19, 1825 Charlotte Jones, removed.
 March 4, 1833 Eunice F. Jones, died in 1838.
 Jan. 5, 1833 Jeremiah Jones, dismissed with letter.
 April 2, 1825 John Jones, dead.
 Before 1825 Phebe Jones, died 1838.
 April 2, 1825 Ruth Jones, dead.
 Sept. 3, 1825 Sally Jones, dead.
 Before 1825 Zebedee Jones, dead.
 Before 1825 Sally Lawton, died Sept. 1, 1829.
 Feb. 4, 1837 Betsey Lee, dead.
 Dec. 4, 1836 Harriet Lee.
 Jan. 5, 1839 Philip Lee, dead.
 Before 1825 Polly Lee, joined the Shakers.
 April 2, 1825 Abigail Lincoln.
 Feb. 6, 1829 Content Lincoln, dead.
 Dec. 7, 1833 Louisa Lincoln, dead.
 May 21, 1825 Ralph Lincoln, dead.
 April 16, 1825 Almira Cowen Macomber, dead.
 Sept. 3, 1825 Levi Macomber, died July 5, 1830.
 Sept. 3, 1825 Levi Macomber, jr., dismissed with letter.
 April 4, 1840 Lydia Macomber, dismissed with letter.
 Nov. 15, 1825 Orian Macomber, moved away.
 March 7, 1829 Peter Macomber, dead.
 Aug. 6, 1825 Ruby Francis Macomber, dismissed with letter.
 Nov. 15, 1825 Sally Dennis Macomber, dead.

When received.

- March 5, 1825 Israel Martin, removed 1827.
 March 5, 1825 Jireh Martin, removed 1827.
 Before 1825 Noble Martin, removed.
 March 5, 1825 Roby Martin, removed 1828.
 March 5, 1825 Thankful Martin, removed 1828.
 April 2, 1825 Delila Snell Maxfield.
 April 16, 1825 Grace Maxfield, dismissed with letter.
 April 4, 1840 David Maxim, dead.
 Sept. 2, 1837 Ruth Merrick.
 Before 1825 Abigail Millard, dead.
 Dec. 5, 1833 Clarissa Millard, dead.
 Before 1825 John Millard, died Jan. 8, 1867.
 Dec. 5, 1833 Leonard Millard, dead.
 Before 1825 Polly Millard, died Jan. 31, 1834.
 Before 1825 Priscilla Millard, died May, 1842.
 March 19, 1842 Abraham B. Miller, died July 14, 1871.
 July 7, 1838 Gilbert Miller, deacon, elected clerk Sept. 3,
 1864.
 June 4, 1842 Isaac M. Miller, died July 2, 1865.
 Before 1825 Sarah Mingo, died in good standing.
 July 2, 1836 Harriet Allen Mosher.
 June 1, 1833 Rebecca Mosher, dead.
 June 1, 1833 William Mosher.
 Dec. 1837 Asa Nichols, dead.
 Before 1825 Jesse W. Nichols, chosen clerk March 5, 1825,
 removed 1830, died April 30, 1880.
 March 7, 1829 Polly Nichols, dead.
 Nov. 2, 1844 Sarah Niles, dead.
 Oct. 15, 1842 Chloe Pearce.
 June 21, 1826 Mary Pearce.
 Before 1825 Polly L. Peck, dismissed with letter in 1833.
 Before 1825 William Peck, died 1854.
 April 2, 1825 Lydia Peckham.
 June 18, 1842 William Peckham.
 May 4, 1833 Ann Peets, dead.

When received.

- April 2, 1825 Benjamin Peets, dead.
 April 2, 1842 Elias S. Phillips, dead.
 March 19, 1825 Mary Cottle Phillips, dead.
 1839 Abiathar Pool.
 April 16, 1842 Emily Reed Pool.
 June 18, 1842 Jacob Pool, died 1848.
 March 19, 1842 Lindsay Pool, dead.
 March 5, 1842 Mary Pool, dismissed with letter.
 June 6, 1840 Surbinas Pool, dismissed with letter 1857.
 April 2, 1842 Abram Reed.
 May 7, 1842 Asa W. Reed.
 May 21, 1825 Henrietta Wordelle Reed, removed.
 June 1, 1830 Jireh Reed, withdrew.
 Before 1825 John Reed, dismissed 1832.
 Before 1825 Lemuel Reed, died March 24, 1857.
 Before 1825 Mary Reed, dead.
 May 1, 1830 Matilda Reed.
 Before 1825 Rebecca Reed, died in March, 1844.
 June 2, 1838 Rhoda Winslow Reed.
 April 16, 1825 Barbara Reynolds, dead.
 Jan. 4, 1837 Patience Reynolds, dead.
 June 18, 1842 Samson Reynolds, withdrew 1843.
 July 2, 1831 Peace Wordelle Richmond, dismissed with letter.
 Before 1825 Mary Rider, dead.
 June 4, 1842 Abigail Rogers, dead.
 Before 1825 Azubia Rogers, dead.
 March 3, 1838 Elizabeth A. Rogers.
 Before 1825 Gideon Rogers, died 1837.
 Before 1825 Gideon Rogers, jr., dead.
 April 4, 1840 Lemuel T. Rogers, dead.
 Before 1825 Polly Rogers, dead.
 Before 1825 Sarah Rogers, died in good standing.
 March 19, 1842 John Russell, moved away.
 May 21, 1825 Margaret Russell, died 1834.

When received.

- Jan. 5, 1833 Maria Russell.
 July 2, 1842 Mary Russell.
 April 7, 1832 Nancy Russell, dead.
 Before 1825 Paul Russell, dead.
 April 2, 1825 Sarah Russell, dead.
 Before 1825 Susan Russell, withdrew Sept. 7, 1844.
 Before 1825 Lillis Sabins, dead.
 Before 1825 Mary Gifford Sabins, dead.
 Oct. 1, 1825 Olive Sabins, died Sept. 1830.
 Before 1825 Samuel Sabins, died Dec. 1847.
 Before 1825 Samuel Sabins, jr., died July, 1864.
 April 2, 1825 Abigail Sampson.
 March 4, 1833 George W. Samson.
 Before 1825 Jerusha Samson, dead.
 March 19, 1842 John Samson.
 Before 1825 Mary Samson, died 1835.
 Before 1825 Sarah Samson, dismissed 1832.
 Jan. 4, 1837 Sarah Samson, dead.
 June 3, 1826 Thomas Sanford, dismissed with letter.
 April 16, 1842 Phebe Ashley Shaw, dismissed with letter 1874.
 May 1, 1830 Mary Davis Sherman, deceased.
 July 2, 1842 Humphrey A. Shockley, elected deacon Jan.
 16, 1858.
 July 3, 1830 Patience Borden Short, dismissed with letter
 1848.
 April 16, 1842 Abraham Simmons.
 Dec. 7, 1833 Mary Allen Simmons.
 Aug. 6, 1825 Permelia Simmons.
 May 7, 1825 Lucy Smith, dead.
 Before 1825 Abiah T. Snell, dismissed with letter.
 June 2, 1838 Abigail W. Snell.
 May 2, 1840 Lydia Snell, dead.
 July 2, 1825 Olive Snell, dead.
 June 4, 1842 Sylvia A. Snell, dead.
 Oct. 1, 1825 George Soule, dead.

When received.

- May 4, 1833 Lydia Soule, dead.
 July 3, 1830 Nathaniel Soule, died in 1848.
 June 6, 1829 Mary Pearce Tabor.
 Before 1825 Phebe Tabor, dead.
 Aug. 6, 1825 Ruth Tabor, dead.
 Aug. 6, 1825 William Tabor, removed to Westport.
 Before 1825 Betsey Terry, dead.
 Before 1825 Dighton Terry, dead.
 Before 1825 Elizabeth Terry.
 Sept. 1837 Emmeline Samson Terry.
 March 19, 1842 Fannie W. Terry, removed.
 March 19, 1842 Isaac F. Terry, removed.
 Aug. 6, 1825 Joanna Thurston Terry, dead.
 Before 1825 Lydia Terry, dead.
 Before 1825 Olive Terry, died 1836.
 July 7, 1838 Silas Terry, dead.
 Sept. 1, 1838 Adam Thurston, removed.
 July 4, 1840 Ebenezer Thurston, dismissed with letter.
 April 4, 1829 Nathaniel Thurston, dead.
 July 3, 1830 Ruth Thurston, dead.
 July 2, 1836 Benjamin T. Tripp.
 Before 1825 Howard Tripp, Elder, deceased April 20, 1872.
 Sept. 2, 1826 Job Tripp, dead.
 June 4, 1836 Mary Andrews Tripp, dismissed with letter.
 Before 1825 Mercy Tripp, dead.
 July 2, 1836 Mercy Tripp, dead.
 Before 1825 Patience Tripp, dead.
 Before 1825 Thankful Tripp, died Jan. 2, 1861.
 Before 1825 Timothy Tripp, went away.
 Dec. 1833 Bethuel Turner, dismissed.
 March 5, 1842 Calvin K. Turner, 2d, died Nov. 17, 1879.*
 April 16, 1842 Caroline Reed Turner, dead.
 Nov. 5, 1836 Mary Turner, dead.
 May 1, 1830 Olive Pool Weaver, removed.

* Selectman of Dartmouth and representative several years.

When received.

- Before 1825 Sarah Weaver, dead.
 Before 1825 Mercy West, died 1838.
 March 19, 1842 Hiram Whalon.
 June 4, 1836 Miriam Pool Whalon.
 Before 1825 Calvin Wheeler, withdrew July 1, 1837.
 Before 1825 Delila Wheeler, dead.
 Jan. 5, 1833 Judith Andrews Whithead.
 March 19, 1842 Andrew T. Wilbur, dead.
 May 7, 1836 De Witt C. Wilbur.
 Feb. 4, 1837 Frederick P. Wilbur.
 May 21, 1842 Hannah Wilbur.
 May 7, 1842 Harriet Wilbur.
 Before 1825 Content Wilcox, probably dead.
 May 21, 1842 Samuel Wilkey, dead.
 March 5, 1842 Benjamin Wilson, removed.
 June 2, 1838 David Wilson, elected deacon 1840, withdrew
 Oct. 4, 1844.
 Before 1825 Edward Wilson, died May 2, 1866.
 March 5, 1825 Lovisa Wilson, withdrew Oct. 1844.
 Before 1825 Sophie Wing, probably dead.
 Aug. 1, 1836 Abigail Winslow, dead.
 Before 1825 Ezra Winslow, withdrew Sept. 7, 1844.
 Before 1825 Jane Winslow, died 1838.
 Before 1825 Phebe Winslow, dead.
 Dec. 3, 1842 Phebe Winslow, dead.
 March 19, 1825 Susan Winslow, dismissed Nov. 1837.
 Before 1825 Abraham Wordelle, dismissed Sept. 1, 1832.
 April 4, 1840 Abraham Wordelle, jr., removed.
 March 3, 1838 Amy Rogers Wordelle, dead.
 April 16, 1825 Charles Wordelle.
 June 5, 1830 Clarinda Wordelle, dead.
 Nov. 15, 1825 Edmund Wordelle, dismissed with letter.
 June 6, 1838 Edmund Wordelle, 2d, dead.
 Before 1825 Elizabeth Wordelle, dead.
 Before 1825 Eunice Wordelle.

When received.

- May 7, 1825 Gershom Wordelle, dismissed with letter.
Before 1825 Joshua Wordelle, dismissed with letter.
Dec. 4, 1836 Leonard Wordelle, dismissed with letter.
March 19, 1825 Lovisa Wordelle.
May 7, 1842 Mary Turner Wordelle, died in faith 1878.
April 4, 1840 Nancy Wordelle, removed.
Before 1825 Pardon Wordelle, dismissed with letter 1841.
April 2, 1825 Rachel Wordelle, dead.
April 2, 1825 Rebecca Wordelle, died in faith Aug. 1827.
May 7, 1831 Sylvia Wordelle, dismissed with letter.
Dec. 7, 1833 Eliza Wrightington, dead.

CHAPTER VI.

ADVENT MEETINGS; CAUSES AND EFFECTS OF THAT EXCITEMENT; THIRD CHURCH BUILT; ELDER TRIPP'S RESIGNATION; ELDER WILLIAM FAUNCE; NORTH WESTPORT CHURCH FORMED; REVIVALS OF 1857-61; DIFFICULTIES; SKETCHES OF SUCCESSIVE PASTORS; REVIVAL OF 1870; OBSTACLES; PRESENT CONDITION; LIST OF MEMBERS; RECORD OF MARRIAGES SOLEMNIZED BY ELDER HIX.

The religious excitement of 1842-3 was not confined to Dartmouth, but extended over a wide district of country, and caused the extinction of some churches. The leading doctrines then advanced are too well known to require any statement here, but the peculiarities of that work deserve notice in connection with the results of the meetings. The primary cause has been thought to have been the lectures of William Miller on the coming of Christ; his statements were taken as positive assurances, and many Christians speedily imagined themselves able to interpret the Bible on new principles and establish an infallible system of theology. Having his attention called to the prophecies glowing with eternal hopes, it is not surprising

that the humble disciple, trusting to his teachers, was carried away with a magnetic enthusiasm which was mistaken for the Holy Spirit. In other words, one aspect of truth alone was considered, while some preachers, mistaking emotion for piety, fanned the excitement to the utmost height. It was not a new phase of church history, but another illustration of human inability to comprehend the divine plans. That it was mischievous, none will deny; that it was wholly evil is not so apparent, for a new interest was given to Bible study, and the devout believer discovered truths before unseen.

In September, 1842, a grove meeting was held at Myrick's, at which the doctrine of Christ's second coming was preached with great zeal. Some of the Dartmouth people attended, and soon after, James Taylor, Wesley Burnham and Timothy Cole began a protracted meeting at Hixville; this was the last of October, 1842. The doctrine was new; many of the people were unprepared to discriminate between the truths of the Bible and the speculations of men; in their opinion this was the midnight cry; Jesus was expected in April, 1843, and the excitement grew so intense that meetings were held almost night and day; even the necessary intermissions were spent by some in the groves

praying so loudly that they were heard a mile away. The slaying power, as it was called, caused some to fall suddenly, and after a period of insensibility they were pronounced converted. Personal appeals were made in language that would not be endured to-day; prayers, hymns, and sermons on the prophecies were heard until nature was exhausted. It is said Elder Tripp preached once on the subject, but after consultation with Elder How concluded to hold himself aloof from the excitement around him.

Such a series of meetings affords a field for the moral philosopher. It is not clear that the preachers engaged foresaw the effect which followed, or that they realized the source of their own power. Psychology explains some of the phenomena, and charity requires that the deluded laity should have the credit of honesty. One effect of these meetings was to increase largely a sectarian spirit. Some of the members of the Dartmouth church refused to indorse the wild excitement; many others, disgusted with the unchristian spirit manifest in the discussions, withdrew quietly, some never to return; still others, declaring the church to be Babylon, withdrew with excuses both frivolous and unreasonable. From the Fall of 1842 to 1845, the discussions continued, in public and

private. Some members, both old and young, remained firm. April 6, 1843, three persons were dismissed by request, and in November eleven more; in 1844, nine withdrew, and in March, 1845, another was dismissed by request for a similar reason.

April, 1843, having passed, it was evident a mistake had been made; another calculation fixed the date of Christ's coming in October, 1844. This gave a new impulse to the excitement, which led some farmers to neglect harvesting until late in the season.

As might have been expected, after the excitement passed, a season of depression followed, and a dark, cold time succeeded for years. A few of the Advent people returned to the church long afterward, and some became interested in other societies.

Looking from this distant date, it was the most serious event that ever befell the church. Spiritual growth was checked; brotherly love, with the confidence so necessary in religious work, was sadly lessened, and a small band comparatively remained to represent the great revivals of former years. Not quite seventy remained in fellowship when the church record was revised, June 21, 1845, and some of these lived miles away.

Elder Howard Tripp continued pastor from year to year, on a salary which allowed him but little time for pastoral oversight so necessary in most prosperous churches, and but few additions to the church are recorded until 1857. Rebecca Driscoll, who died in 1851, was a member in 1845. Nov. 6, 1845, Sarah A. Pool, now deceased, joined the church; Feb. 6, 1847, Ezekiel Chace, who died in September, 1849. There was some revival interest in the Winter of 1846-7; and April 4, 1847, Alfred Sabins and Eliza Sabins were received, both of whom were dismissed by request Nov. 7, 1874. Afterwards Mary M. Phillips, now dead, and Mary E. Ellis, became members. The last named was dismissed with letter June 6, 1874.

At the yearly meeting held March 6, 1847, the following church committee was chosen: Danforth Hathaway, Hiram Whalon, Jacob Pool, William Andrews, Samuel Sabins, 2d, Silas Terry, and John Faunce.

Comparatively little interest was manifest in meetings for some time after this, and but little more could be done than to keep the church together. This was not the fault of the pastor or church officers, for certain conditions of success are necessary to build up a church or maintain a uniform usefulness. While many

pleasant seasons of devotion were enjoyed at this period, yet society was not in a receptive state. As in the scientific and political world, so with religious truth, there are seasons of upheaval and agitation, and afterwards comes a period of reflection, in which men learn the true relation of things. The Advent excitement was necessary to make prominent a great truth; it also served the purpose of compelling men to think of the questions connected with it. It was an upheaval of religious thought, and a benefit as it prevented many from sinking into a state of lethargy; afterwards time was necessary to resolve order out of chaos and advance a higher standard of scriptural interpretation. The time mentioned above was not lost to the Dartmouth church, for a foundation was being laid for further successes in 1857.

Feeling the need of better organization, the church was legally incorporated as a society in 1849. In response to a petition from Jonathan Davis, Lemuel Reed, John Millard, Benjamin T. Tripp, Silas Terry, and Edward Wilson, to Hiram Whalon, Esq., a warrant was issued in due form, calling a meeting of the legal voters of the First Christian Church in Dartmouth, at their meeting-house, June 23, 1849. After organization, this meeting chose the following

named persons to take care of the meeting-house, burying ground, and all the property of the church: Samuel Sabins, John Millard, Abraham A. Allen, Abraham Millard, and John Chace. It was voted that three of these constitute a quorum; and arrangements were made to defray some necessary expense connected with repairing the line walls around the burying ground.

April 11, 1850, the church and society voted that Elder Howard Tripp be their pastor the current year, beginning March 25th; it was also voted that four contributions or collections be taken for his benefit. These amounted to \$55 for the year. The yearly meetings have since been regularly held, and for several years the officers were nearly the same. Elder Tripp was also elected pastor each year until his resignation. His salary was sometimes raised by subscription, and he probably received less than \$100 yearly.

March 28, 1851, the church suffered a great loss in the death of Deacon Jonathan Davis. He was a man of good judgment and fervent piety, and faithful to his church and fellow-citizens; he held various offices of trust and honor, and died sincerely lamented, leaving the brightest evidences of a future immortality.

April 8, 1852, Deacon Perry Davis was chosen clerk of the church.

A special meeting of the church was called Aug. 20, 1853, which voted to build a new meeting-house; also "voted that Humphrey A. Shockley, Leonard Millard, John Faunce, Gilbert Miller and Howard Tripp be a building committee, and that this committee have power to dispose of the old house as they think proper."

The present house was built by Frederick P. Wilbur in the Fall of 1853, and dedicated in February following. Several ministers were present at the dedication services; Elder Moses How preached the sermon, and Elder A. G. Comings preached in the afternoon. The house is 34 by 44 feet, built in modern style, and presents a neat appearance. The next year a commodious shed was built adjoining the church.

In the Spring of 1857 Elder Howard Tripp resigned the charge of the church. He was perhaps moved to this step partly by the want of interest; and thinking some one else could do more good in his place, he took leave of his many friends as pastor of the church. The following letter was unanimously adopted by the church, and a copy presented to him, May 2, 1857.

To whom these presents shall come :

Whereas, Elder Howard Tripp has been an able minister in the gospel field, influential in doing much good, faithful to his brethren and the cause of Christianity, beloved and esteemed by a large community with which he has been acquainted; and

Whereas, it is not expected that he will remain with us longer at the present time as a preacher :

Therefore, at a church meeting at Hix's Meeting-house on Saturday, April 4, 1857, it was unanimously agreed as is written above, and as such we recommend him to the community and world at large.

PERRY DAVIS,

Church Clerk. •

His resignation was deeply regretted by many. He had preached here occasionally before his ordination in 1824, and regularly since 1833, supplying one half the time for the first year, and then assuming full pastoral care.

His successor, Elder William Faunce, was elected pastor at the yearly meeting held April 16, 1857. He was a native of Plymouth, and being in the prime of life, he entered upon his work with a zeal that made success sure. Like most of our older preachers, Elder Faunce had struggled with many difficulties in early life, but possessing a good voice and a natural preaching talent, with the blessing of God, his labors were crowned with success. Being supported better than Elder Tripp had been, he began visiting, &c., and soon made many friends, be-

sides getting acquainted with the condition of the society. Having engaged to preach in North Westport each sabbath afternoon, his time was fully occupied, and the religious prospect grew much brighter. In searching the early church records, many persons' names were found who did not attend meeting, and they were urged to resume their places in the church. Many of them did so, and at a subsequent date a number of persons was restored to fellowship.

There was an increased interest in the Summer of 1857, and in the Fall a wave of revival interest reached Dartmouth and the meetings became highly interesting. Nov. 29, 1857, Elder Faunce baptized and gave the hand of fellowship to John M. Collins, Charles A. Cowen, Charles Peckham, Bethania B. Miller (died July 15, 1871,) Mary J. Reed, Lucy A. Mosher Sanford, Hannah C. Madison, Susan T. Millard (since deceased,) Dighton M. Terry, Sarah Reed, Elizabeth C. Anthony, and Maria G. Wilson.

Having decided it best to form a church in North Westport, it was voted in December that the following named members be dismissed to organize it: Perry Davis, Ruth Davis, Joshua Wordelle, Peleg Dennis, Mahaly Dennis, Ed-

mund Wordelle, Mary Sherman, Clarissa Blossom, Lydia Macomber, Sarah Crapo, Gershom Wordelle, Sylvia Wordelle, Patience Barney, Rachel Davis, Mary Blossom. Though these members were sadly missed, the North Westport church was organized Dec. 21, 1857, and Elder Faunce preached there once each Sunday for several years.

In January, 1858, Ruth Snell and John Russell joined the Dartmouth church.

Jan. 16, 1858, the church elected Humphrey A. Shockley and Gilbert Miller deacons, and they have since served in that capacity. The church committee this year were Gilbert Miller, Washington Whithead, and Abiathar Pool; female committee, Bethania Miller, Mary A. Wordelle, and Mary J. Reed; treasurer, H. A. Shockley. A committee was also chosen to revise the church records.

April 15, 1858, the yearly meeting voted that Abram Reed, H. A. Shockley and Elbridge Faunce be the committee on property; also re-elected Elder William Faunce pastor for the year.

The committee on revising the church book reported the following named persons as members, whose names are not found in former lists. Their names probably were not recorded when

they joined. Mary Hathaway (deceased,) Hannah Sherman (deceased,) Jephtha Ashley (deceased,) John Tripp (deceased,) James Tripp (deceased,) Sumner Faunce (removed,) Washington Whithead (died Dec. 21, 1873.)

The revival interest continued, and April 11, 1858, the following named persons were baptized by Elder Faunce and joined the church: Daniel Lewis (now dead,) David Chace, William T. Faunce, Loam Faunce, Frederick Peckham, Elbridge Faunce, Cynthia Chace, Annie M. Faunce, Phebe S. Millard (dead,) Mary Faunce, Mary Peirce Sherman, Sarah J. Wordelle Chace, Ellen Sabins (now dead,) Elizabeth Peckham Gifford. In June, 1858, Harvey B. Peirce (now deceased,) Samuel Cottle and Susan Cottle were received; June 13, Angeline Hathaway (now dead,) Martha Reed, Ruth A. Ashley (dismissed with letter May 25, 1874,) Eliza Jones and David Wilkey were received as members. This revival was one of the most precious seasons ever enjoyed in North Dartmouth. It also extended into Westport, and a number were baptized by Elder Faunce in Watuppa ponds at the Narrows, who joined the North Westport church. Meetings were crowded on such occasions, and the power of the Holy Spirit was sensibly felt. The prosperity of the

Hixville church seemed assured for several years. May 5, 1860, Joan Wilbur joined the church; the next month Robert W. Cottle and Michael Russell became members.

Jan. 12, 1861, the yearly meeting of the church and society reelected Elder Faunce pastor, and in April William T. Faunce was chosen church clerk. The church at the last date elected as committee, Danforth Hathaway, Abraham A. Allen, Frederick P. Wilbur, Robert W. Cottle, and Loam Faunce; female committee, Wealthy Cowen, Bethania B. Miller, and Mary J. Reed; treasurer, Abram Reed. But little change in church officers took place for several years.

The meetings were generally interesting at this time, and in the Spring of 1861 another revival began. The church was in a good condition, when a protracted service was held by Elder Faunce, assisted by a Mr. Jones of North Carolina. The meetings were continued two weeks, and about twenty persons professed conversion, of whom a large proportion were Sunday-school scholars. Without unnatural excitement, the services were sweetly tender and impressive, while conviction rested on the community. May 10, Elder Faunce baptized Allen Booth (since deceased,) Betsey J. Allen, Daniel H. Allen, Hannah E. Faunce, Jesse Allen, Lu-

cretia Faunce Weeks, Andrew Mosher (dismissed with letter,) Elizabeth Allen, Thomas Lee (died July 10, 1864, in military hospital, Washington, D. C.,) Franklin Duckworth (since deceased,) Harriet Wilbur, Ellen Macomber, Chloe Coombs, and Stephen M. Andrews. All these joined the church except the last named, who became a member of the First Christian Church in Westport. June 30, Keziah Booth, Sylvia Macomber, Henry B. Macomber, Philip Pool and Mary Reynolds were added to the church; Aug. 3, William Cowen (now dead,) Oct. 5, John Pratt and Sophia Allen were received. This was an interesting season; the pastor's sermons were spiritual, converts were happy, and saints took courage.

The last part of 1861, some cases of discipline occurred. Three members, two of whom had been officers in the church and Sunday school, becoming grieved by some proceedings of the church and personal difficulties, absented themselves from the meetings. They were called on to return and confess their faults without effect, and after some months they were dismissed. This act of the church was a mistake, both in principle and policy. The principle of church government is love; love is born of Christian experience, and is never needed so

much as in cases of discipline. Had all the interested parties realized their privileges, they would have submitted their grievances to arbitration, or applied Matt. v, 23, 24, in a spirit of meekness. It was also a mistake of policy. When labor is undertaken, the object of reform should be kept in view, and if persuasion fails, it is better to wait until the church is a unit before a vote of dismission is taken. The members referred to were afterwards restored by vote of the church.

For several years after this, but little revival interest was enjoyed, and but little can be said of the union or spirituality of the church. John Sadler joined the church in January, 1863; Dec. 5 the same year, James Whiteside and Martha Whiteside became members; April 2, 1864, Jonathan Peirce, Sarah Peirce and David Petty were received as members from Westport.

During 1863, committees were called on to settle difficulties, but with little effect, for many had backslidden. Discipline is practicable when the church is spiritually alive, but almost impossible when the membership is so conservative that no change is wanted. The few are compelled to bear the burdens of the many, and forms of discipline without the spirit are seldom beneficial. The church, if anything, is

a help to personal righteousness; at the best it is a moral school, and furnishes appliances for learning religious truths. Its privileges may be misused or neglected, but truth remains the same; men alone are the sufferers. If a church neglects to maintain a high standard of piety, its influence is small; if it is progressive, it will attract men by the force of love, and compel the respect of the community. Gossip and slander, with all the elements of depraved humanity, will be manifest as long as churches are needed; but with the Bible for a guide, no believer need fear the malice of wicked men, and the best reply to much so-called persecution is silent pity. Never should principle be set aside for policy, but the Christian is required to allay prejudices and jealousy by a tender, loving deportment. Great care, too, should be taken that unity of spirit be maintained among brethren. This does not indicate weakness, but is rather a sign of strength.

The church and society reelected Elder Faunce pastor in 1864, but finding obstacles to his success increasing, he resigned after a short time, leaving the pulpit to be supplied until Fall, when Elder F. P. Snow became pastor of the church. Elder Snow was born in Rochester in 1812. His early privileges of education were limited

to the common school, but being of a thoughtful mind, he sought the society of intelligent Christians, which doubtless helped form his character. He early learned the business of cabinet-making and upholstery, which he has pursued most of his life. He received a letter of recommendation from the Rhode Island and Massachusetts Christian Conference, when it was dissolved, dated Taunton, Mass., Sept. 12, 1843, but since has never been a member of any conference. He was ordained in New Bedford, Dec. 28, 1845, by Elders Charles Morgridge, Thomas Dawes, F. G. Brown and L. D. Johnson, and has since labored as pastor in Massachusetts and Rhode Island much of the time. He removed to Hixville in the Fall of 1864, and remained pastor one and a half years. His gift proved what was needed, in soothing the agitated church and affording time for hard feelings and prejudices to subside. One old man, not interested in meetings, sent him a load of wood, saying he gave it to the minister for minding his own business.

In 1865, Elder Snow baptized and received Phebe Akins into the church. She was dismissed with letter June 4, 1873.

The yearly meeting held April 5, 1866, chose for officers: Jonathan Peirce, Abiathar Pool,

Hiram Whalon, Gilbert Miller and Benjamin T. Tripp, committee; and Abram Reed, treasurer. Gilbert Miller has been elected clerk each year up to the present time.

Rev. Gideon W. Tripp was the next pastor, from the Spring of 1866 to 1868. He was the son of Luthan and Lydia Tripp, born in Westport, Sept. 4, 1805. He was converted April 28, 1833, baptized by Elder Howard Tripp, and joined the First Christian Church in Westport. With only a common school education, he began preaching Dec. 1842. He was blessed with much revival interest, and was ordained some three years afterward. A farmer by occupation, yet down to the time of his death he was pastor of churches most of the time in Westport, except two years in Rochester. Of a genial, social disposition, his sabbath-school work at Hixville was very successful, and there was some revival interest in 1867.

Sept. 7, 1867, the church voted to join the Rhode Island and Massachusetts Christian Conference.

Sept. 8, 1867, Elder Tripp baptized and received into the church Priscilla M. Chace, Ruth Pool (afterwards dismissed with letter,) and Ruth A. Andrews.

In Elder Tripp's pastoral work, few could help feeling the power of love manifest in his life, and he returned to his farm sincerely regretted. He died very suddenly, Dec. 13, 1879.

For three months in the Spring of 1868, Rev. Mr. Tyler of Freetown supplied the pulpit, after which Rev. E. Hawes of New Bedford was pastor until December. Mr. Hawes was born in New Bedford, June 16, 1805, and began to preach in 1840. He saw some revival interest at home among the colored people, and baptized forty the first year. The next year he went to Carver, where he baptized about the same number. Being a sailmaker by trade, he did not devote his whole time to preaching, and in later years has suffered much sickness. After leaving Hixville, he returned home to New Bedford, where he labors in the temperance reform, &c., as his health permits. He is a member of the North Christian Church in New Bedford, and is strongly attached to the principles of the denomination.

Sept. 8, 1868, Philip Cowen and Susanna Cowen were received as church members; they were afterwards dismissed to join another church.

Dec. 27, 1868, Warren S. Emery was elected pastor of the Hixville church. He is a native of New Hampshire, and a graduate of the New

Hampton Institute. After some successful work in New Bedford, he came to Dartmouth, with a strong faith, which soon made him popular and successful. Meetings were held in different localities, courage took the place of doubt, and in the Fall of 1869 a number of converts was waiting for baptism. Oct. 2, 1869, at a church meeting, it was unanimously voted to set apart and ordain Warren S. Emery to the work of the gospel ministry. Accordingly a council was called by the church, Oct. 14, consisting of Rev. R. B. Eldridge, Howard Tripp, S. W. Butler, F. P. Snow, and S. M. Andrews, who proceeded to examine the candidate, and voted unanimously to ordain him. This was done the same day at the church; sermon by S. W. Butler, ordination prayer by Howard Tripp, hand of fellowship by S. M. Andrews, and charge to the candidate by F. P. Snow.

Jan. 1, 1870, ice was broken, and D. Orville Andrews (since joined a Methodist Episcopal church,) Cynthia F. Andrews, Elizabeth Jones, Benjamin Jones, 2d (since joined a Methodist Episcopal church,) George S. Crocker and Carrie E. Brownell were baptized and received into the church; and Thomas Cottle (dismissed by request Aug. 4, 1877,) and Mr. Emery, the pastor, were at the same time received as mem-

bers of the church. Jane M. Hart was received soon after.

A few months of prosperity followed, when a new difficulty arose in the church. The committee tried to settle the matter in vain, and it finally terminated in a law-suit.

In the Spring of 1871, Elder Emery, finding himself unable to secure peace, resigned; he has since joined the Baptist denomination.

The pulpit was supplied through the Summer by various ministers until November, when S. M. Andrews became pastor. The circumstances of the church at this time were such that the pastor could only preach experimental piety and remove roots of bitterness as far as possible.

May 4, 1872, two persons were baptized, one of whom, Hannah W. Andrews, joined the church. June 1, three more went forward in baptism, of whom only one, E. Frank Peckham, became a member.

April 20, 1872, the long and useful life of Elder Howard Tripp came to a close. After eighty-two years five months, he could say, "I have been preparing nearly all my life for this time." He survived his wife eleven years, and most of the time was spent in visiting different churches, occasionally staying a while with some of his children. He died with liver complaint

in New Bedford at the home of his son John M. Tripp; he suffered much, but the Savior's hand sustained him, and he peacefully rests from his labors and his works do follow him. His funeral services were held at the Head of Westport River, and were conducted by Rev. B. S. Batchelor, April 25, 1872.

In April, 1873, Rev. Ephraim Burroughs was chosen pastor of the Hixville church, which position he filled two years. Mr. Burroughs was born in Westport, Sept. 17, 1828. His early school advantages were limited. On removing to New Bedford in 1846, he maintained habits of morality but did not attend meetings; though often convicted of sin, he neglected Christ until March, 1849, when he found peace in believing. Three months after, he was baptized by Elder James Taylor, and joined the Middle Street Christian Church in New Bedford. Sept. 30, 1858, he preached his first sermon, and since has labored in New Bedford, Dartmouth, Westport, and East Freetown. He was ordained, Nov 16, 1869, by B. S. Batchelor, N. S. Chadwick, A. G. Morton, and I. H. Coe. His character is that of an honest, hard-working gospel preacher; plain and unpretending in his manners, he is admirably adapted to the work he is doing.

At the time he became pastor at Hixville, the church was in a divided state; he went to work however with energy, and during a period of revival interest baptized six persons, of whom some have since joined the church.

The fact of conversions without additions to the church is significant. Converts, like children, are susceptible to all influences, and when a church is what it should be they are attracted to it; if the church is backslidden they are as surely repelled. Churches are not made, they must grow; and just in proportion as gospel life and love are manifest, to that extent they will incorporate all the pious elements of the community. It is of the utmost importance that Christians realize their responsibility in this respect, and make the church the most peaceful and home-like place on earth.

During the Summer and Fall of 1875, Dr. A. M. Higgins and some others supplied the pulpit, and the next year Rev. Ansel Bourne, from Shelby, Orleans county, N. Y., preached here several months. Considerable interest was manifest, and he enjoyed one season of baptism. May 6, 1876, Susan Collins joined the church; and later, Lucinda Phillips, John F. Mosher, Addie F. Mosher and H. Eudora Andrews were received.

Since 1877 the church has been supplied by different ministers, most of the time by S. M. Andrews, who has attended church meetings, communion seasons, &c., as far as other engagements permitted.

Four members were received in 1879: May 17, Emma T. Sanford; August 2, L. Franklin Chase and Susie Andrews Chase; at the November church meeting, Bessie Whithead Wilbur was received by letter from the Allen Street Methodist Episcopal church in New Bedford.

At the annual meeting, held Fast-day, 1879, the following officers were chosen: committee on property, Abram Reed, Abiathar Pool, and H. A. Shockley; treasurer, Abram Reed; church committee, Abiathar Pool, Gilbert Miller, Abram Reed, H. A. Shockley, and Jonathan Peirce; female committee, Harriet Lee, Miriam Whalon, Sarah Peirce, and Joan Wilbur.

The year 1879 has been marked by a growing sense of our needs as a church, while the additions have encouraged the older members to work for a larger success in the near future; the meetings have been maintained regularly, and in December some revival interest was enjoyed under the labors of Rev. G. W. Kennedy. At the present time the church enjoys more harmony than for many years past, and if indi-

cations of good now visible are realized, the coming year will bring an increased spiritual growth.

At the church meeting of Nov. 1, 1879, Hiram Whalon, Esq., was chosen to aid in preparing the church records for publication.

A church meeting was called Jan. 24, 1880, when it was voted that the executive committee be a committee to make arrangements for the centennial services, to be held May 21, 1880.

It is fitting that the anniversary of such a church be set apart as a day of meditation, prayer, and praise; it will recall the labors and successes of our ancestors, while a review of what has been accomplished will inspire our hearts with zeal, enabling the church to continue its work until its members are gathered into the heavenly city to go no more out forever.

During the last twenty years, quite a number of the members of the First Christian Church in Dartmouth have died or been dismissed, and the following named persons now comprise its membership, May 1, 1880.

Betsey J. Allen,
Daniel H. Allen,
Elizabeth Allen,
Jesse Allen,
Sophia Allen,

Cynthia F. Andrews,
H. Eudora Andrews,
Hannah Andrews,
Hannah W. Andrews,
Ruth A. Andrews,

Elizabeth Anthony,
Phebe A. Ashley,
Rachel C. Ashley,
Sybil Ashley,
Elizabeth A. Ball,
Barnabas Blossom,
Sarah M. Blossom,
Keziah Booth,
Lucy Davis Borden,
Eliza A. Briggs,
Polly Briggs,
Carrie E. Brownell,
Adeline Allen Bullock,
David Butts,
Cynthia Chace,
David Chace,
Dilly Chace,
Frederick Chace,
Nathan Chace,
Sarah J. Wordell Chace,
Susanah Chace,
L. Franklin Chase,
Priscilla M. Chase,
Susie Andrews Chase,
Elder Barnabas Collins,
John M. Collins,
Susan Collins.
Abia Hathaway Cooke,
Chloe Coombs,
Phebe A. Cornell,
Robert W. Cottle,
Samuel Cottle,
Susan Cottle,
Leonard M. Cowen,
Margaret Cowen,
Wealthy Cowen,

George S. Crocker,
Hannah Wordelle Davis,
Anna Driscoll,
Annie M. Faunce,
Elbridge Faunce,
Eliza Faunce,
Hannah E. Faunce,
John Faunce,
Louam Faunce,
Mary Faunce,
Sally Francis,
William Francis,
George Freelove,
Betsey Samson Gifford,
Elizabeth Peckham Gifford,
Jane M. Hart,
Charity Hathaway,
Hannah Hathaway,
Prudy Hix,
Ruth Gifford Hix,
Joanna Jones Hunt,
Eliza Sherman Jennings,
Benjamin W. Jones,
Eliza Jones,
Elizabeth Jones,
Mary Gifford Jones,
Harriet Lee,
Abigail Lincoln,
Ellen Macomber,
Henry B. Macomber,
Josephine Macomber,
Sylvia Macomber,
Hannah Madison,
Delila Snell Maxfield,
Ruth Merrick,
Deacon Gilbert Miller,

Addie F. Mosher,
Harriet Allen Mosher,
John F. Mosher,
William Mosher,
Charles Peckham,
E. Frank Peckham,
Frederick Peckham,
Lydia Peckham,
William Peckham,
Chloe Peirce,
Jonathan Peirce,
Sarah Peirce,
David Petty,
Lucinda Phillips,
Abiathar Pool,
Emily A. Pool,
Philip Pool,
Emily Gifford Potter,
Abram Reed,
Asa W. Reed,
Martha Reed,
Mary J. Reed,
Matilda Reed,
Rhoda Reed,
Sarah Reed,
Mary Reynolds,
Maria Russell,
Mary Russell,
Michael Russell,
John Sadler,
Abigail Sampson,
George W. Sampson,
John Sampson,

Emma T. Sanford,
Lucy Mosher Sanford,
Clara Sampson Sherman,
Mary Peirce Sherman,
Deacon Humphrey A. Shockley,
Abram Simmons,
Mary Simmons,
Permelia Simmons,
Abigail Snell,
Ruth Snell,
Mary Peirce Tabor,
Dighton M. Terry,
Elizabeth Terry,
Emeline Sampson Terry,
Benjamin T. Tripp,
Sarah Crapo Tripp,
Lucretia Faunce Weeks,
Hiram Whalon,
Miriam Whalon,
Martha Whiteside,
Judith Whithead,
De Witt C. Wilbour,
Bessie Whithead Wilbur,
Frederick P. Wilbur,
Hannah Wilbur,
Harriet Wilbur,
Joan Wilbur,
Maria G. Wilson,
Ellen Faunce Winslow,
Charles Wordelle,
Eunice Wordelle,
Lovisa Wordelle.

The following are the marriages solemnized by Elder Daniel Hix. Where the parties belong in other towns, it is stated; otherwise the persons named lived in Dartmouth.

- Sept. 6, 1781 Ira Phillips to Sarah Collins.
 Oct. 5, 1781 Ichabod Davis of Freetown to Barbara Soule.
 Nov. 18, 1781 Samuel Grinnell of Little Compton and Sarah Woodmansea.
 Nov. 29, 1781 Stoten Booth and Anea Allen.
 Dec. 13, 1781 Lemuel Borden of Freetown and Sarah Reed.
 Dec. 16, 1781 Bristol Peck to Elizabeth Edwards, (colored.)
 Feb. 26, 1782 David Bullock to Phebe Pearce.
 June 23, 1782 Mingo Dice and Sarah Cuff, (colored.)
 Oct. 6, 1782 Ezekiel Chace to Lydia Wilbour.
 Dec. 1, 1782 Jonathan Anthony to Sarah Chace.
 Dec. 12, 1782 Gershom Wordelle of Tiverton to Sarah Handy.
 Dec. 12, 1782 Simeon Clark of Freetown and Sarah Allen.
 Jan. 22, 1783 Abraham Ashley and Hannah Crapo, both of Freetown.
 March 27, 1783 Shadrach Horskins and Mary Rider.
 Oct. 19, 1783 James Gifford to Elizabeth Chace.
 Dec. 18, 1783 Nathaniel Gifford and Desier Mitchel.
 Dec. 22, 1783 David Winslow of Freetown and Betty Kithel.
 March 18, 1784 John Bosworth and Rosanan Blackemore.
 May 9, 1784 Stephen Beden to Ruth Sherman.
 June 24, 1784 Asel Nap, to Sarah Freelove of Freetown.
 Aug. 12, 1784 Henry Bedent, to Thankful Freelove of Freetown.
 Dec. 19, 1784 Comfort Bullock of Rehoboth to Sibbil Pearce.
 April 6, 1784 Alexander Mason of Freetown to Lydia Chace.
 April 14, 1785 Henry Wilbour, to Deborah Freelove of Freetown.
 July 10, 1785 Barzaleel Worshburn to Patience Lollard.
 Dec. 7, 1785 Stephen Gifford to Esther Boomer.

- Jan. 1, 1786 Tucker Tabor and Submit Booth.
July 30, 1786 Abner Devoll to Lydia Milk.
Aug. 20, 1786 Benjamin Smith to Thankful Gifford.
Aug. 20, 1786 Jonathan Gifford and Johanna Handy.
Oct. 12, 1786 Canaan Crocker of Tiverton to Sarah Petty.
Oct. 19, 1786 Samuel Shearman and Constant Wodel.
Dec. 24, 1786 Deliverance Bennett and Mercy Phillips.
Dec. 31, 1786 John Read and Mary Wilbour.
Jan. 14, 1787 Stephen Rogers to Sarah Petty.
Jan. 14, 1787 Elijah W. Reed of Middleborough and Susanna Bedon.
Feb. 23, 1787 Edward Sherman and Sarah Grinnell.
March 2, 1787 Lemuel Burden and Mary Gifford.
April 5, 1787 Jacob Amos and Meribah Cornell.
Aug. 23, 1787 Lemuel Reed and Rebecca Mosher.
Oct. 11, 1787 John Winslow to Elizabeth Chandler.
Nov. 4, 1787 Jonathan Oman and Remembrance Gifford, both of New Bedford.
Nov. 22, 1787 Benjamin Boomer to Mary Collins.
Feb. 3, 1788 William Russell to Mary Cook.
May 22, 1788 Job Case and Susanna Jenne.
May 28, 1788 John Cornell and Chloe Mosher.
July 6, 1788 James Pearce of Swanzev and Rebecca Mott.
July 17, 1788 James Baker of Rehoboth and Roby Cornell.
July 24, 1788 David Petty and Jemima Bedon.
Sept. 28, 1788 Ebenezer Akin and Chloe Hathaway.
Nov. 9, 1788 Philip Cummins of Freetown and Keturah Booth.
Dec. 4, 1788 Samuel Shearman of Westport and Parnol Russell.
Dec. 11, 1788 Robert Demoranville and Sarah Chase.
Jan. 2, 1789 Thomas Amos of Freetown and Patience Jennings of Westport.
Feb. 10, 1789 Benjamin Babcock and Mary Potter.
Feb. 26, 1789 John Gelatte and Keziah Mosher.
April 22, 1789 Joshua Cowen and Mary Andrews.

- May 21, 1789 Anthony Booth to Jemima Blackman.
 June 10, 1790 Joseph Wheaton and Zilva Woodmansea.
 Aug. 21, 1789 William Spooner of Middleborough to Abigail Bennett.
 Sept. 6, 1789 Benjamin Gifford and Judith Andrews.
 Nov. 8, 1789 Nicholas Davis and Hope Hathaway.
 Dec. 21, 1789 Reuben Smith and Lois Shearman.
 Dec. 31, 1789 William Reed and Mary Blackemore.
 Jan. 7, 1790 Stephen Russell and Susanna Burgess.
 Jan. 14, 1790 Jeremiah Devoll and Meriah Tripp, both of Westport.
 Feb. 18, 1790 Amos Braley and Lucy Morton, both of Freetown.
 Feb. 28, 1790 Philip Chace and Experience White, both of Freetown.
 March 1, 1790 Josiah Brown and Philena Rounciful.
 March 18, 1790 Joseph Allen and Priscilla Lawton.
 April 18, 1790 Edmond Davis of Westport to Sarah Waite.
 June 10, 1790 Reuben Shearman and Charity Mosher.
 Sept. 2, 1790 Philip Allen and Mercy Perce.
 Oct. 17, 1790 Edward Chace and Permelia Durfee.
 Jan. 13, 1791 Elnathan Coombs and Martha Wilkey.
 Jan. 30, 1791 William Clark of Middleborough and Patience Howland of Freetown.
 Jan. 30, 1791 Richard Easterbrooks and Hannah Fuller, both of Freetown.
 Feb. 17, 1791 William Gifford, jr., of Tiverton, and Elizabeth Boomer of Westport.
 Feb. 17, 1791 John Jencks of Tiverton to Elizabeth Davis of Freetown.
 March 2, 1791 Peleg Durfee and Priscilla Johnson, both of Freetown.
 March 3, 1791 Daniel Boomer of Freetown and Ruth Perkins of Westport.
 March 20, 1791 John Baker and Mary Soule, both of Freetown.
 March 20, 1791 Elijah Mosher to Joanna Andrews.

- June 9, 1791 Daniel Tripp, jr., of Westport, and Hannah Tripp.
- July 3, 1791 William Braley to Thankful Braley, both of Freetown.
- July 17, 1791 Isaac Fisher to Elizabeth Allen.
- Nov. 27, 1791 Seth French to Anna Andrews.
- Dec. 25, 1791 James Peckham to Elizabeth Smith.
- Jan. 1, 1792 James Mosher to Elizabeth Rider.
- Jan. 1, 1792 Jeremiah Chandler to Elizabeth Cummins.
- Jan. 29, 1792 Samuel Holmes and Permelia Andrews.
- March 15, 1792 Charles Shearman to Lois Tabor.
- March 26, 1792 Elihu Coffin of Sherburne and Deborah Myrick.
- April 22, 1792 John Rogers and Lucy Fisher.
- May 13, 1792 Abner Tripp and Bethia Shearman.
- June 26, 1792 Jonathan Demoranville, and Elizabeth Booth of Middleborough.
- June 28, 1792 Stephen Gifford of Westport and Margeret James of Tiverton.
- Aug. 20, 1792 Zebedee Tallman to Sarah Winslow.
- Jan. 3, 1793 Robert Tripp of Tiverton and Jane Freelove of Freetown.
- Jan. 24, 1793 Reuben Devoll and Elizabeth Tripp, both of Westport.
- April 7, 1793 Alexander Burdin and Widow Mary Hathaway.
- April 11, 1793 Amos Cornell to Susanna Bennett.
- 21, 1793 James Upham and Sally Morrison.
- Aug. 11, 1793 Jacob Wilbour and Hannah Blackmon.
- Oct. 13, 1793 David Craw and Hannah Pool.
- Nov. 7, 1793 John Mirick Miller of Freetown and Mary Jones.
- Zephaniah Jones of Freetown and Ruth Mosher.
- July 17, 1794 Thomas Spooner of New Bedford and Prudence Phillips.
- July 27, 1794 Gershom Wordel, jr., of Tiverton, to Peace Burdin of Westport.
- Oct. 12, 1794 David Sherman and Elizabeth Russell:
- Oct. 19, 1794 Nathan Chase and Susanna Macomber.

- Dec. 14, 1794 Hezekiah Wilbour, and Desire Swift of New Bedford.
- Dec. 18, 1794 Joseph Luther of Swanzey and Anna Bennett.
- Feb. 1, 1795 Shubel Terry of Freetown and Reliance Hathaway.
- Feb. 26, 1795 Jeremiah Buffinton to Bathsheba Washburn.
- Feb. 20, 1795 Pardon Shearman to Sabra Grinnell.
- March 22, 1795 Ebenezer Samson of Freetown and Mary Brown.
- June 4, 1795 Isaac Tripp of Westport and Mary Chase.
- July 14, 1795 Prince Hathaway and Ruby Bennett, both of New Bedford.
- July 19, 1795 Isaiah Peckham and Rhoda Woodmansea.
- Oct. 4, 1795 Henry Free love and Phebe Mosher.
- Oct. 15, 1795 Isaac Mosher of Westport and Bethania Mosher.
- Nov. 8, 1795 Wilson Mosher and Sylvia Davis.
- Nov. 20, 1795 Samuel Rider, to Keziah Tripp of Westport.
- April 3, 1796 Job Shearman, and Elizabeth Shearman of Tiverton.
- June 12, 1796 Samuel Wilkey and Huldah Collins.
- Sept. 4, 1796 Abishai Cowen and Jemima Baker.
- Sept. 15, 1796 William Davis of Long Island and Jane Allen.
- Dec. 25, 1796 Isaac Boomer of Freetown and Eady Waite of Westport.
- March 5, 1797 Simeon Chase, jr., to Robe Washburn.
- Nov. 12, 1797 Henry Rider to Mary Chandler.
- Nov. 23, 1797 John Rider and Rebecca Chase.
- Dec. 17, 1797 Isaac Shearman and Alice Grinnell.
- Dec. 28, 1797 William Cornell and Jemima Marthers.
- Jan. 14, 1798 Avery Tobey and Betsey Harvey, both of New Bedford.
- March 22, 1798 Abner Mosher and Anna Petty.
- June 14, 1798 Rowland Rider and Elizabeth Chase.
- Sept. 20, 1798 John Chase and Hannah Rider.
- Oct. 25, 1798 Ebenezer White of Freetown to Phebe Fisher.
- Nov. 1, 1798 George Wilkey to Mehitable Cook.

- Dec. 9, 1798 Weaver Potter, and Content Drew of New Bedford.
- Dec. 16, 1798 William Hathaway of New Bedford and Elizabeth Smith.
- Dec. 27, 1798 Reuben Mosher of Westport to Sarah Gifford.
- Jan. 3, 1799 Tabor Ashley of Freetown and Nancy Phillips.
- Jan. 6, 1799 Preserved Chase and Rhoda Rogers.
- Jan. 13, 1799 Jonathan Haskins to Sarah Chandler.
- Sept. 8, 1799 Luther Gifford and Ruth Manchester, both of Westport.
- Sept. 19, 1799 Allen Chase and Deborah Buffinton.
- Sept. 26, 1799 Lewis Gifford and Susanna Allen.
- Nov. 7, 1799 Thomas Williams and Anna Winslow.
- March 23, 1800 Joseph Briggs and Rebecca Babcock.
- Dec. 18, 1800 Nathan Francis and Sarah Cowen.
- Jan. 1, 1801 Mason Davis of Westport and Hannah Palmer.
- March 1, 1801 Noah Allen and Mercy Perce.
- March 5, 1801 Benjamin Baker, jr., to Hannah Wilbour.
- Aug. 6, 1801 John Spooner of New Bedford and Keturah Gifford.
- Aug. 16, 1801 Zenas Cowen and Mary Francis.
- Aug. 23, 1801 Elijah Allen and Rebecca Gifford.
- Sept. 6, 1801 James Shearman and Martha Brown.
- Jan. 3, 1802 Alden Hathaway of Freetown to Mercy Palmer.
- Jan. 10, 1802 John Reed and Maria Petty.
- April 5, 1802 Thomas Woodmansea and Sybil Beden.
- Dec. 12, 1802 Samuel Samson of Freetown to Sarah Rogers.
- May 19, 1803 Joseph Reed, to Elizabeth Wordell of Westport.
- July 10, 1803 Paul Gifford and Patience Tripp.
- Oct. 9, 1803 Richard Macomber of Tiverton and Lavinia Butts of Westport.
- Oct. 23, 1803 Pitts Phillips of Berkley and Roby Pettys.
- Nov. 13, 1803 Josiah Hix and Serapta Phillips.
- March 25, 1804 Jonathan Tripp and Alice Devoll, both of Westport.

- May 6, 1804 Calvin Reynolds, and Barbara Woddle of Tiverton.
- April 25, 1805 Philip Cornell and Nancy Rider.
- June 26, 1806 David Gifford and Nancy Baker.
- Dec. 25, 1806 Simeon Chase, and Lucy Howland of Westport.
- Jan. 6, 1807 Martin Besse and Anna Gifford, both of Westport.
- Jan. 22, 1807 William Gifford of Westport and Sally Cowing.
- Feb. 15, 1807 Benjamin Hart and Delilah Russell.
- March 1, 1807 Benjamin Horton and Lydia Chase.
- Aug. 30, 1807 Zacheus Gifford of Westport and Waity Crapo of Freetown.
- Nov. 8, 1807 George Gifford and Judith Maxfield.
- Nov. 8, 1807 Prince Howland and Judith Devoll, both of Westport.
- Dec. 6, 1807 Job White and Amy Gifford, both of Westport.
- Dec. 10, 1807 Peleg Gifford and Phebe Brownell, both of Westport.
- Jan. 24, 1808 Abial Jones and Sally Pool.
- March 6, 1808 Richard Craw and Hannah Chase.
- June 5, 1808 Chase Babcock and Phebe Chase.
- June 19, 1808 Henry Chase and Mercy Whalon.
- Oct. 26, 1809 Levi Gifford and Prudence Brownell, both of Westport.
- June 3, 1810 Noah Macomber of Westport and Mary Miller of Troy [Fall River.]
- Aug. 30, 1810 Isaac Millard and Susan Blossom, both of Troy.
- Nov. 22, 1810 Jonathan Davis of Westport and Rachel Wodel of Tiverton.
- Sept. 8, 1811 Malichi White and Content Crapo.
- Nov. 17, 1811 Isaac Case of Tiverton to Amy Russell.
- Feb. 16, 1812 Abraham Allen and Amy Wordell.
- Aug. 2, 1812 William Cummings of Freetown and Polly Perce.
- Oct. 4, 1812 Uriah Shearman and Mary Peirce.
- Nov. 1, 1812 Reuben Crapo, and Cynthia M. Devoll of Westport.

- March 21, 1813 Bradford Burdin of Westport and Hannah Jones.
- April 22, 1813 Ebenezer Terry of Troy and Betsey Allen.
- July 4, 1813 Holder Mosher to Betsey Snell.
- July 4, 1813 James Reed and Anna Reed.
- July 18, 1813 Stephen Wordell and Rebecca Russell.
- Oct. 19, 1813 Shubael Garner Allen to Bathsheba Hathaway.
- Oct. 20, 1813 Peleg Dennis of Westport and Mahala Snell of Troy.
- Oct. 20, 1813 Paul Russell and Sarah Booth.
- Feb. 10, 1814 Job Wordell of Tiverton to Keziah Samson.
- Aug. 7, 1814 Pardon Wordell of Troy and Elizabeth Reed.
- March 24, 1814 Samuel Sabins and Olive Brown.
- Dec. 22, 1814 Pearce Phillips of Freetown and Susan Wordell of Westport.
- Dec. 23, 1814 Peleg Woddle and Delana Woddle, both of Westport.
- Feb. 5, 1815 Isaac Babcock, and Hannah Wordell of Troy.
- June 4, 1815 Jedediah Howland of Middleborough and Susan Crapo.
- Jan. 7, 1816 Barnabas Thomas of Tiverton and Barbara Booth.
- Jan. 21, 1816 George Gifford and Mary Rider.
- March 3, 1816 Cyrus Ellis of New Bedford and Audra Cook.
- July 18, 1816 Tabor Ashley of Freetown and Elizabeth Wordell.
- Nov. 7, 1816 Jesse Nichols and Lucy Snell.
- Dec. 1, 1816 Holder White of Westport and Sarah Burdin of Troy.
- Jan. 2, 1817 Stephen Gifford and Phebe Washburn.
- Jan. 19, 1817 Joshua Woddle and Anna Cowen, both of Westport.
- Feb. 2, 1817 Alden Reed and Amelia Ann Sears.
- April 17, 1817 Ebenezer Haskins and Lurania Pool.
- Dec. 21, 1817 Abraham Ashley, 3d, of Freetown, and Thankful Allen.

- March 22, 1818 Israel Chase and Mary Chase.
- April 5, 1818 Joseph Eldridge of Freetown and Sally Reed.
- Sept. 27, 1818 Isaac Chase of New Bedford and Priscilla Mil-
lard.
- July 5, 1818 Weston Winslow to Elizabeth Chase.
- Nov. 8, 1818 Joseph Chase to Susanna Chase.
- Nov. 15, 1818 Richard Winslow and Abigail Snell.
- Dec. 6, 1818 Thomas Hathaway, jr., and Charity Snell.
- Dec. 13, 1818 Thomas Durfee of New Bedford and Elizabeth
Maxfield.
- Feb. 14, 1819 William Gifford, and Sarah Wodle of Troy.
- Sept. 23, 1819 George Gifford of Westport and Ruth Crapo of
Freetown.
- Oct. 10, 1819 Isaac W. Rogers and Abigail Bullock.
- Nov. 7, 1819 Daniel Martin, and Abigail Smith of Freetown.
- Dec. 2, 1819 Weston Gifford of Troy and Sally Wordell of
Westport.
- Dec. 3, 1819 Daniel Driscoll and Anna Reed.
- March 5, 1820 Wordin Babcock and Rebecca Martin.
- April 23, 1820 William Cowen and Elizabeth Simmons.
- April 30, 1820 Jacob Reed and Lois Rogers.
- June 18, 1820 Jonathan Collins, and Sarah Shearman.
- Aug. 20, 1820 Clark Freelove of Troy and Rebecca Tripp of
Westport.
- Aug. 20, 1820 Gideon Rogers, and Azubah Wordell of Troy.
- Nov. 23, 1820 Ezra Winslow and Rebecca Winslow.
- Feb. 4, 1821 Stephen Russell and Margaret Reed.
- June 17, 1821 William Ashley and Sarah Collins.
- Oct. 11, 1821 John Wodel and Diana Wodel, both of West-
port.
- Oct. 11, 1821 Jeremiah Russell and Maria Samson.
- Nov. 8, 1821 Joseph Russell, and Polly Samson of Troy.
- Dec. 4, 1821 Thomas Clark and Polly Wheeler.
- Feb. 28, 1822 James Gifford of Westport and Sylvia French.
- May 19, 1822 Spooner How and Phebe Briggs.

- Oct. 3, 1822 David Lewis of Middleborough and Lucy Freeman.
- Oct. 3, 1822 Elder Maxson Mosher of New York and Rebecca Mosher.
- Dec. 4, 1822 Stephen Ashley of Freetown to Sybil Bullock.
- Dec. 5, 1822 John Edminster of Middleborough and Betsey Ashley of Freetown.
- Feb. 20, 1823 Joseph Brightman and Susanna Brightman, both of Troy.
- May 29, 1823 Ephraim Kempton of New Bedford and Salome Russell.
- June 12, 1823 Leonard Snell and Abigail Faunce.
- Aug. 3, 1823 Clothier Peirce and Bethia Cleaveland.
- Sept. 7, 1823 Daniel Russell and Nancy Briggs.
- Sept. 14, 1823 Philip Cowen and Margaret Butts.
- Nov. 2, 1823 Asa Nichols, and Betsey Swift of New Bedford.
- Nov. 2, 1823 Henry Davis of New Bedford and Mary Ashley.
- Jan. 4, 1824 William Butts and Lydia Andrews.
- Jan. 28, 1824 David Rider and Clarissa Snell.
- March 4, 1824 William Peets and Eliza Collins.
- April 11, 1824 William Mosher and Hannah Millard.
- Aug. 19, 1824 Elkanah Mitchel of New Bedford and Amy Reed.
- Sept. 30, 1824 Lewis Gifford and Eliza Winslow.
- Oct. 3, 1824 Abel Snell and Betsey Hall.
- Oct. 10, 1824 Joseph Williams of Dighton and Marian Briggs.
- Oct. 13, 1824 Elihu Beden and Mercy Chace.
- Oct. 17, 1824 Israel Reed and Maria Mosher.
- Dec. 23, 1824 George Pool and Nancy Nickerson.
- June 5, 1825 Samuel Winslow and Charlotte Cowen.
- July 17, 1825 James Butts and Susanna Simmons.
- Aug. 7, 1825 William Winslow and Sukie Russell.
- Feb. 12, 1826 Job Terry, 2d, of Troy, and Elizabeth Reed.
- April 2, 1826 John Chase and Sarah Jones.
- Sept. 3, 1826 Abel Boomer and Loisa Davis, both of Troy.
- April 1, 1827 Philip Peckham and Julia Ann Haskins.

- April 10, 1827 Oliver Ramsdell and Lydia Jones.
 April 19, 1827 John Davis Green and Mary Lincoln Jones,
 both of New Bedford.
 Oct. 7, 1827 Abel Snell and Paulina Faunce.
 Oct. 14, 1827 Barnabas Collins and Olive Millard.
 Nov. 1, 1827 Thomas Sanford of Westport and Almeda Mil-
 lard.
 Dec. 4, 1827 Thomas Jones and Charlotte Jones.
 July 26, 1828 George Gifford of Westport and Mercy Bullock.
 April 14, 1828 Philip Cummins of Freetown and Rhoda Chase
 of New Bedford.
 ——— 1828 Brightman Collins and Cynthia Snell.
 July 20, 1828 Jesse W. Nichols and Polly Merick.
 Aug. 19, 1829 David R. Rider and Lydia Simmons.
 Nov. 8, 1829 Elijah Horne and Delila Tripp, both of New
 Bedford.
 Nov. 8, 1829 Robert W. Cottle of Freetown and Polly Mil-
 lard.
 March 23, 1830 William Green and Fanny Samson.
 Jan. 24, 1831 Benjamin D. Cooms of Fairhaven and Clarissa
 Mirreck of New Bedford.
 May 23, 1831 Arabia Samson of Troy and Abigail Cowen of
 Westport.
 Aug. 18, 1831 Eli West and Mary Rogers.
 Oct. 12, 1831 Edwin Luce and Lydia Ann Wilbour, both of
 New Bedford.
 Feb. 12, 1832 Jonathan Maxfield and Delila Snell.
 Feb. 23, 1832 Ensign Baker, and Lydia Ann Devoll of West-
 port.
 May 7, 1832 Nathan Raymond of Fairhaven and Hannah
 Walters of Troy.
 May 13, 1832 Timothy Dunlap and Mercy Westgate, both of
 Troy.
 July 2, 1832 Barnard H. Damon of Fairhaven and Mary
 Millard of Troy.

- Oct. 21, 1832 Wilson Barlow of New Bedford and Mary Ann Tripp.
- Nov. 11, 1832 Silas Terry of Troy and Sarah A. Faunce.
- Dec. 2, 1832 Benjamin Wilson of Troy and Hannah E. Faunce.
- Dec. 11, 1832 Bradford Manchester and Frances Clark, both of Troy.
- Dec. 25, 1832 Holder Brightman of Little Compton and Martha Chase.
- Feb. 21, 1833 Allen Gifford and Sally Macomber, both of Westport.
- Aug. 8, 1833 Moses Clark and Hope Booth.
- Oct. 3, 1833 Howard Tripp and Emily M. Gifford, both of Westport.
- Oct. 6, 1833 William Allen and Mary Hix.
- Oct. 6, 1833 Anthony Allen and Lucretia Gifford, both of Westport.
- Nov. 3, 1833 Jacob Hix and Ruth Gifford, both of Westport.
- Dec. 29, 1833 Benjamin B. Blossom of Westport and Sarah M. Reed.
- Feb. 16, 1834 Abraham Ormsbee of Seekonk and Cynthia Wordell.
- April 7, 1834 Peleg Russell and Rebecca Peckham.
- Nov. 9, 1834 Jireh Reed and Orry Haskins.
- April 30, 1835 Albert Sherman and Alice Dexter, both of New Bedford.
- Feb. 21, 1836 Oliver W. Wilcox of Westerly, R. I., and Harriet Vincent of Fairhaven.
- Oct. 2, 1836 John Bracy and Almira Vincent, both of Fairhaven.

APPENDIX.

A.

The town of Dartmouth, Bristol County, Mass., as incorporated in 1664, included within its limits the present towns of Dartmouth, Westport, Fairhaven, Acushnet, and the city of New Bedford, and was purchased of the Indians in 1652, for "thirty yards of cloth, eight moose skins, fifteen axes, fifteen hoes, fifteen pairs of breeches, eight blankets, two kettles, one cloak, £2 English currency value of wampum, eight pairs of stockings, eight pairs of shoes, one iron pot, and ten shillings in another commoditie." In 1665, the Dartmouth proportion of rates or taxes was £10. In 1673, the officers of the military company in Dartmouth were John Smith, lieutenant, and Jacob Mitchel, ensign. During King Philip's war nearly every house in Dartmouth was burned, and the people much distressed. Westport, the western division of old Dartmouth, was incorporated in the same year as New Bedford, 1787. Fairhaven was set off in 1812 from New Bedford, and Acushnet in 1860 from Fairhaven.

B.

The branch church at Long Plain was visited by Elder Daniel Hix one or two Sundays each month for many years, and it paid him an annual salary of fifty dollars, which was at length raised to fifty-five dollars. The church meetings at first were held in an "Elder Lewis's meeting-house," probably the one in Freetown, on the last Saturday of each month. When organized, the church comprised the following named persons: Lucy Babcock, Peace Hammon, Anna Merihew, Rebecca Summerton, Mary Easterbrooks, Abigail Rightington, Comfort Tabor, Patience Rightington, Phebe Caine, John Summerton, Preserved Merihew, Thomas Tabor, John Blackemore, Mary Sands, Phebe Blackemore, Experience Fuller, Ruth Caine. Afterwards others were added, and Ebenezer Keene and Silas Sweet were chosen deacons.

In 1807 and 8 there was a branch church in Rochester, which then included Mattapoissett and Marion. The present Christian church in Mattapoissett, under the pastoral care of Elder William Faunce, is an outgrowth from it.

The branch church in Fairhaven was visited by Elder Hix occasionally, and in December, 1819, Elders Moses How and Frederic Plummer

held meetings there in the Academy, which resulted in a revival, and many were baptized soon after. Nov. 30, 1820, a Christian church was formed, of forty-five members, taking the Bible as their only rule of faith and duty, and the number was soon increased to seventy-five. September 4, 1821, Charles Morgridge was ordained in Fairhaven and became pastor of the church. He was succeeded by Simon Clough, James Taylor, Frederic Plummer, George Kelton and others. The church was reorganized Dec. 7, 1832, as the Washington Street Christian Church, and William H. Taylor was elected pastor. He was followed by J. H. Currier, Charles I. Bennett, Elder Joseph H. Smith, and others. This church was again reorganized September 1, 1865, as the Washington Street Christian (Unitarian) Church.

At a meeting held November 9 and 10, 1831, the East Freetown Christian Church was organized in No. 13 district schoolhouse, with the following members: Hezekiah Mason, Elbridge G. Morton, Samuel Wilde, Thomas Lucas, James Ashley, Bradford Braley, Jonathan Hervey, Samuel Brown, Sarah Mason, Lovey R. Tobey, Margaret Wilson, Mary Hervey, Nancy Parker, Patience Braley. Bradford Braley was chosen clerk of the church.

The old church at Beech Woods, Lakeville, was organized by Elder Ebenezer Hinds in 1750, or according to Barber's Historical Collections in 1757, and Mr. Hinds was ordained pastor the next year. He was a Calvinist Baptist, and preached there forty years. His successor was Elder Simeon Coombs, who was pastor thirty-six years. The next pastor was Elder Daniel Brown, who preached eight years. Elder Richard Eldridge became pastor soon after. Elder Robert Foster, of the Christian denomination, came next, under whose labors there was a revival, and the Christian denomination gained new strength; he probably labored there five or six years. The next pastor was a Freewill Baptist, whose influence seemed to weaken the Christian denomination as a distinct people. Elder Hix held meetings in this place, and many were converted during the revival of 1807-8. Until 1853 Lakeville was a part of Middleborough, and it is probable that many of the baptisms in Middleborough recorded by Elder Hix were in this part of the town.

Thayer





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